



SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

CHINOOK TEXTS

BY

FRANZ BOAS



WASHINGTON
GOVERNMENT PRINTING OFFICE
1894



ADVERTISEMENT.

The work of the Bureau of American Ethnology is conducted under act of Congress "for continuing ethnologic researches among the American Indians under the direction of the Smithsonian Institution."

Two series of publications are issued by the Bureau under authority of Congress, viz, annual reports and bulletins. The annual reports are authorized by concurrent resolution from time to time and are published for the use of Congress and the Bureau; the publication of the series of bulletins was authorized by concurrent resolution first in 1886 and more definitely in 1888, and these also are issued for the use of Congress and the Bureau. In addition, the Bureau supervises the publication of a series of quarto volumes bearing the title, "Contributions to North American Ethnology," begun in 1877 by the United States Geographical Survey of the Rocky Mountain Region.

These publications are distributed primarily by Congress, and the portions of the editions printed for the Bureau are used for exchange with libraries and scientific and educational institutions and with special investigators in anthropology who send their own publications regularly to the Bureau.

The exchange list of the Bureau is large, and the product of the exchange forms a valuable ethnologic library independent of the general library of the Smithsonian Institution. This library is in constant use by the Bureau collaborators, as well as by other anthropologists resident in or visiting Washington.

The earlier volumes of the annual reports and the first seven volumes of the "Contributions to North American Ethnology" are out of print.

Exchanges and other contributions to the Bureau should be addressed,

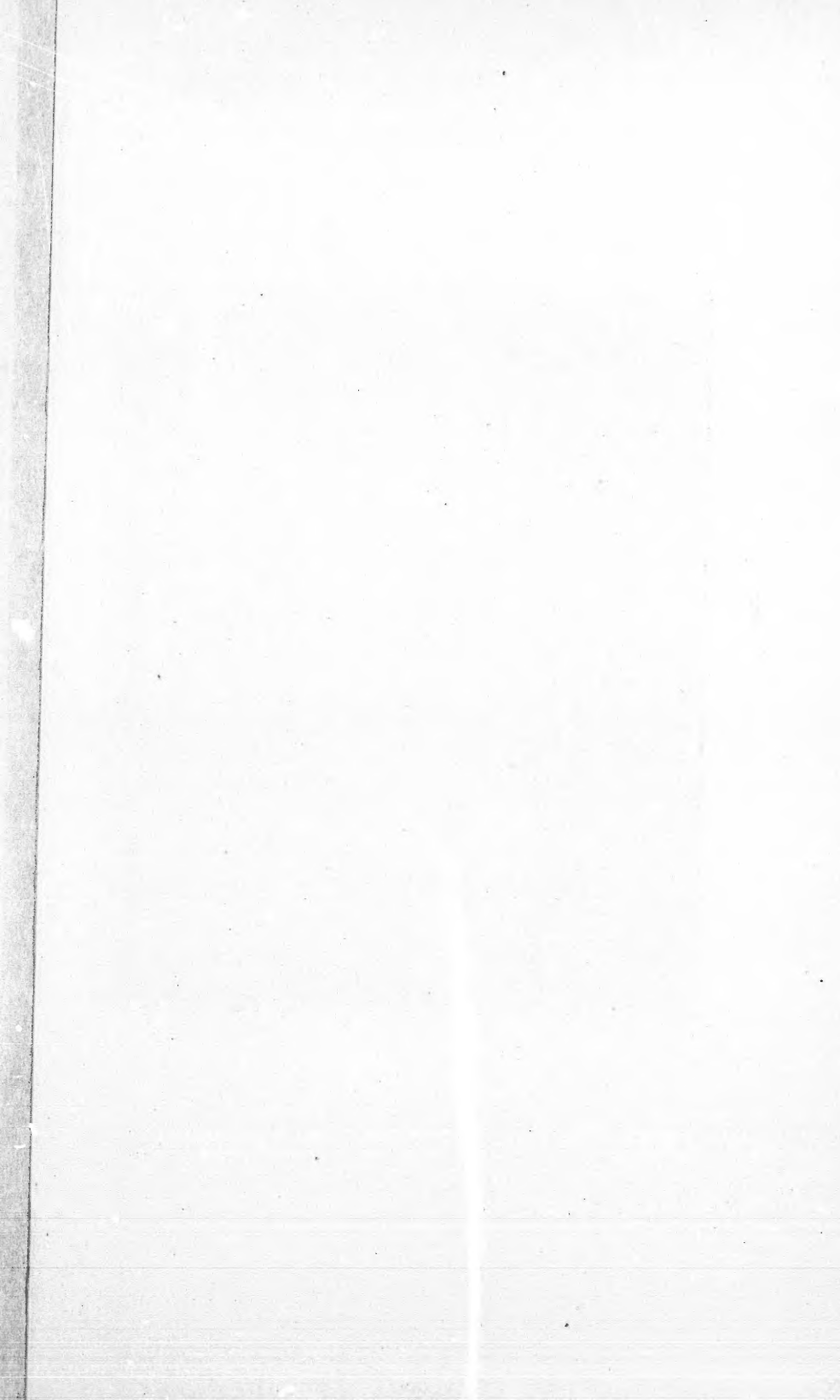
The DIRECTOR,

Bureau of American Ethnology,

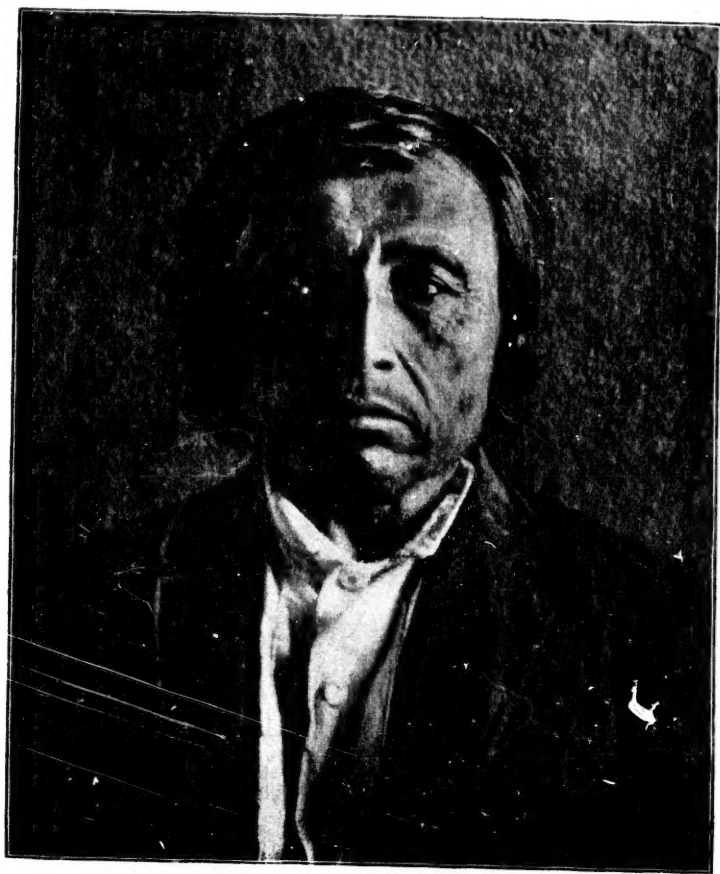
Washington, D. C.,

U. S. A.

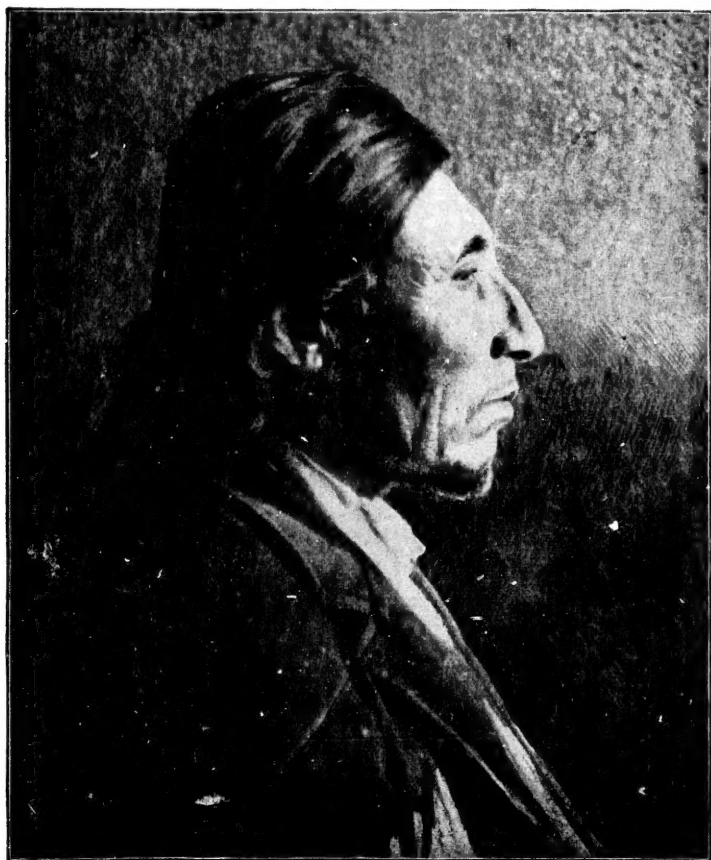




BUREAU OF ETHNOLOGY



PORTRAITS OF



F CHARLES CULTEE.



SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

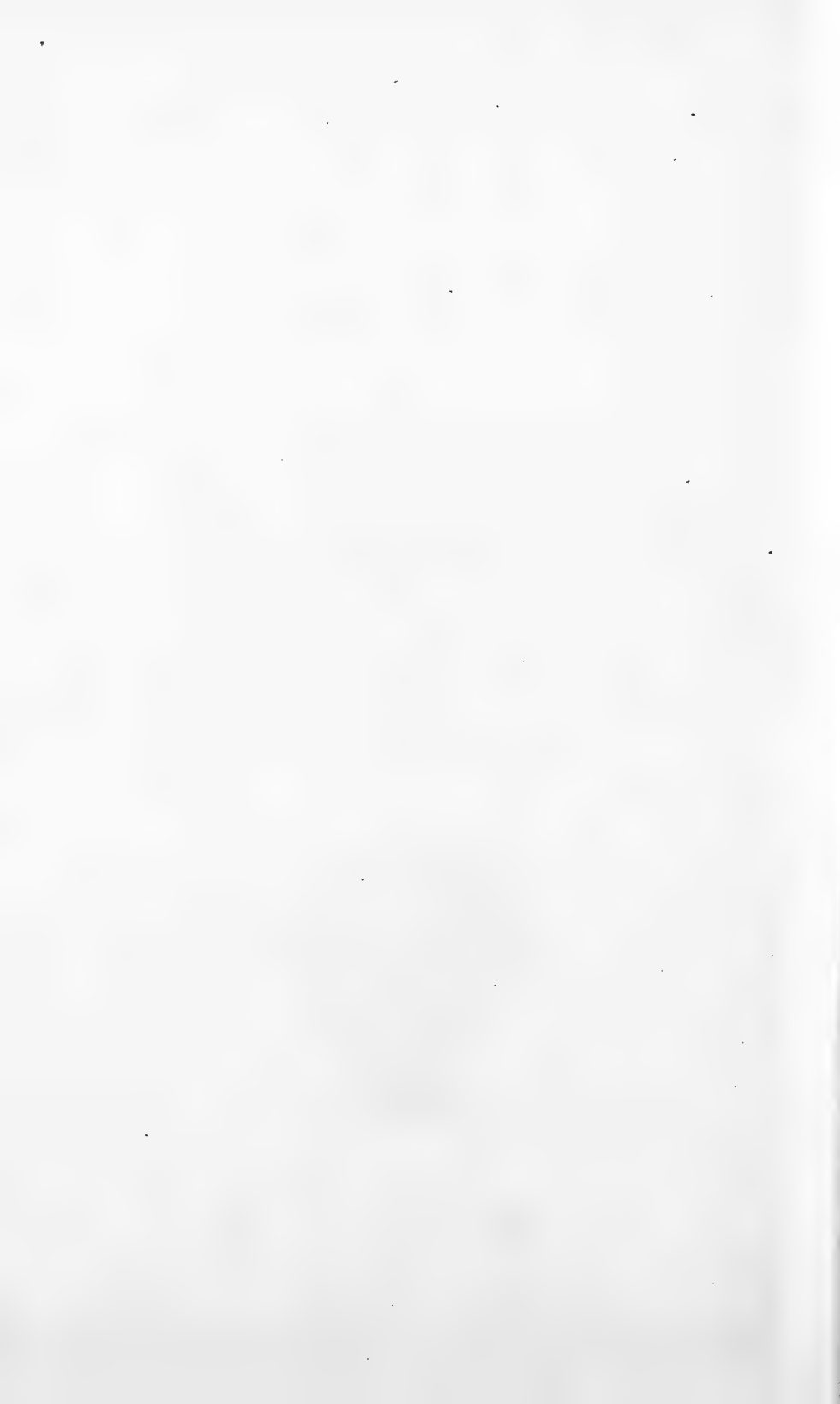
CHINOOK TEXTS

BY

FRANZ BOAS



WASHINGTON
GOVERNMENT PRINTING OFFICE
1894



CONTENTS.

	Page.
Introduction.....	5
Historical account.....	5
Alphabet.....	7
Myths.....	9
1. Cikja.....	9
2. Okulā'm.....	22
3. AnēkteXō'lemiX.....	37
4. The Salmon.....	60
5. Raven and Gull.....	88
6. Coyote.....	92
7. The Crane.....	107
8. Ents;X.....	113
9. The Crow.....	123
10. Cā'xal.....	127
11. Stikua.....	133
12. The Skunk.....	144
13. Robin.....	149
14. Blue-Jay and Iō'i.....	153
15. Blue-Jay and Iō'i.....	161
16. Blue-Jay and Iō'i.....	172
17. 'Okulkulō'L.....	183
18. The Panther.....	191
Beliefs, Customs, and Tales.....	196
The Soul and the Shamans.....	196
How Cultee's Grandfather acquired a Guardian Spirit.....	211
The Four Cousins.....	216
The Gilā'nalX.....	223
The Elk Hunter.....	234
Pregnancy and Birth.....	238
Puberty.....	244
Marriage.....	248
Death.....	253
Whaling.....	259
Elk Hunting.....	264
The Potlatch.....	266
War.....	270
Historical Tales.....	271
War between the Quileute and Clatsop.....	271
The First Ship seen by the Clatsop.....	275

ILLUSTRATION.

PLATE I. Portraits of Charles Cultee.....	Frontispiece.
---	---------------

CHINOOK TEXTS

Told by

CHARLES CULTEE

Recorded and translated by

FRANZ BOAS

INTRODUCTION.

HISTORICAL ACCOUNT.

The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I learned that the dialects of the lower Chinook were on the verge of disappearing, and that only a few individuals survived who remembered the languages of the once powerful tribes of the Clatsop and Chinook. This fact determined me to make an effort to collect what little remained of these languages.

I first went to Clatsop, where a small band of Indians are located near Seaside, Clatsop county, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehelim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehelim. I found one middle-aged man and two old women who still remembered the Clatsop language, but it was impossible to obtain more than a vocabulary and a few sentences. The man had forgotten a great part of the language, while the women were not able to grasp what I wanted; they claimed to have forgotten their myths and traditions, and could not or would not give me any connected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen, and died soon after my visit. The few remaining Clatsop had totally forgotten the history of their tribe, and even maintained that no allied dialect was spoken north of Columbia river and on Shoalwater bay. They assured me that the whole country was occupied by the Chehalis, another Salishan tribe. They told me, however, that a few of their relatives, who still continued to speak Clatsop, lived on Shoalwater bay among the Chehalis.

I went to search for this remnant of the Clatsop and Chinook peoples, and found them located at Bay Center, Pacific county, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater bay and the northern bank of Columbia river as far as Greys Harbor. The tribe has adopted the Chehalis language in the same way in which the Clatsop have adopted the Nehelim. The only individuals who spoke Chinook were Charles Cultee and Catherine. While I was unable to obtain anything from the latter, Cultee (or more properly Q; Elte') proved to be a veritable storehouse of information. His mother's mother was a Katlamat, and his mother's father a Quilá'pax; his father's mother was a Clatsop, and his father's father a Tinneh of the interior. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children. He has lived for a long time in Katlamat, on the southern bank of Columbia river, his mother's town, and for this reason speaks the Katlamat dialect as well as the Chinook dialect. He uses the former dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relatives, while he uses it now only rarely when conversing with Catherine, who lives a few miles from Bay Center. Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I conclude that it is on the whole pure and trustworthy.

I have obtained from Cultee a series of Katlamat texts also, which appear to me not quite so good as the Chinook texts, but nevertheless give a good insight into the differences of the two dialects. It may be possible to obtain material in this dialect from other sources.

My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted, he explained to me the grammatical structure of the sentences by means of examples, and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook jargon.

The following pages contain nothing but the texts and translations. The grammar and dictionary of the language will contain a comparison of all the dialects of the Chinookan stock. I have translated the first text almost verbatim, while in the later texts I endeavored only to render the sense accurately, for which reason short sentences have been inserted, others omitted. Still, the form of the Chinook sentences has been preserved as nearly as possible.

ALPHABET.

a, e, i, o, u	have their continental sounds (short).
ā, ē, ī, ō, ū	long vowels.
A, E, I, O, U	obscure vowels.
ʌ, ɐ, ɪ, ɔ, ʊ	vowels not articulated but indicated by position of the mouth.
ä	in German <i>Bär</i> .
â	aw in law.
ô	o in German <i>voll</i> .
ê	e in bell.
—	separates vowels which do not form diphthongs.
ai	i in island.
au	ow in how.
l	as in English.
ll	very long, slightly palatized by allowing a greater portion of the back of the tongue to touch the palate.
ɽ	posterior palatal l; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate, sonans.
L	the same, short and exploded (surd; Lepsius's t).
Lᵢ	the same with very great stress of explosion.
q	velar k.
k	English k.
k·	palatized k (Lepsius's k'), almost ky.
kX	might be better defined as a posterior palatal k, between k and k·.
x	ch in German <i>Bach</i> .
X	x pronounced at posterior border of hard palate.
x·	palatal x as in German <i>ich</i> .
s, c	are evidently the same sound and might be written s' or c', both being palatized; c (English sh) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; s is modified in the same manner.
d, t } b, p } g, k }	as in English, but surd and sonant are difficult to distinguish.
h	as in English.
y	as in year.
w	as in English.
m	is pronounced with semiclausure of the nose and with very slight compression of the lips; it partakes, therefore, of the character of b and w.
n	is pronounced with semiclausure of the nose; it partakes, therefore, of the character of d.

- i designates increased stress of articulation.
! designates increased stress of articulation due to the elision of q.
ε is a very deep laryngeal intonation, due to the elision of q.
2, 4 designate excessive length of vowels, representing approximately the double and fourfold mora.

Words ending with a short vowel must be contracted with the first vowel of the next word. When a word ends with a long vowel and the next begins with a vowel, a euphonic -y- is inserted. The last consonant of a word is united with the first vowel of the next word to one syllable.

TK;ANĀ'MUKC.

MYTHS.

1. CIKTA ICTA'KXANAM.

CIKTA THEIR MYTH.

Lqui'numiks Five	Lxēlā'-itx there were,	Lā'wux their younger sister	āēXa't one	Lo-ō'kuil a woman	neq;ēlā'wilX. menstruating the first time.	1			
Atcunkō'mit He carried her away	icā'yim. the grizzly bear.	ĒXt iqē'tak One year	niket not	Lap aLE'kxax. find he did it.	Ā'yō He went	2			
ilā'xk'un. its elder brother.	Ateō'xtkinEba He went to search for her	Liā'wux. his younger sister.	Ā'yō He went	mank a little	kulā'i. far.	Lap Find	3		
ā'teax he did her	ōni'etXuic. a pheasant.	Itcā'ma ^c Hitting her	ateiā'lax; he did her with it;	ateupō'nit. he hung her up.	Ā'yō4; He went;	kulā'2i far	4		
ā'yō. he went.	Lap Find	atei'tax he did them	t'ōT. a house.	Ateixā'laqt. He opened the door.	A'lta Now	Lōc there was	Lq;ēyō'qxut an old man	k;a and	5
LēXā't one	Lg'ā'egc. child.	Ayū'p'ōm. He entered.	ALxā'latek It rose	Lg'ā'egc. the child.	Take Then	alsō'jēna it jumped up	6		
Lg'ā'egc. the child.	"O'quaquet, tā'ta," "Louse me, uncle,"	take then	LE'k'im. it said.	Take Then	atēlō'skam, he took it,	take then	7		
atēlō'skam. he loused it.	Take Then	Lap find	ā'teag he did her	ō'laqst. its louse.	Take Then	L;k'ōp squeeze	ā'teax. he did her.	8	
Take Then	āteā'yaq he bit him	gō at	iā'tuk. his neck.	Take Then	L;q;ōp cut	ā'teax he did him	iā'tuk. his neck.	Take Then	9
acgiō'Lata they two hauled	k;a and	Liā'mama. his father.	Take Then	acgiō'pcut they two hid	mā'lxōlē. inland.	A'lta Now	k;'ē nothing	10	
emōket two	cā'kil women	ekulā'pamam they two went digging them	tā'lalX. gamass.	11					
A'lta Now	LELA'ktikeka four only	txē'lā-it. remained.	Take Then	nē'ktenktē. it got day.	A'lta Now	wext more	e'Xat one	12	
ā'yō. he went.	Ā'yō 4. He went.	Take Then	weXt again	Lap find	ā'teax he did her	ōni'etXuic. he did her	Take Then	iteā'ma ^c hitting her	13
ateiā'lax. he did her.	Take Then	ateupō'nit he hung her up	weXt again	iā'xkatē. there.	Take Then	ā'yō, he went,	kulā'i far	ā'yō he went	14
weXt. again.	Take Then	Lap find	atei'tax he did them	t;ōL. a house.	Take Then	ateixā'laqtē. he opened the door.	A'lta Now	Lōc there was	15
Lq;ēyō'qxut an old man	k;a and	Lg'ā'egc. a child.	Take Then	ayū'p'ōm. he entered.	"Tā'ta, "Uncle,	ō'quaquet!" louse me!"	16		
Take Then	Lap find	ā'teax he did her	ō'yuqet. his louse.	Take Then	L;k;'ōp squeeze	ā'teax he did her	ō'yuqet. his louse.	Take Then	17
ateā'yaq he bit him	gō at	iā'tuk; his neck;	take then	L;q;ōp cut	nē'xax was	iā'tuk. his neck.	Take Then	acgiō'Lata they two hauled him	18
k;a and	Liā'mama. his father.	Take Then	acgiō'pcut they two hid him	gō at	mā'lxōlē. inland.	Take Then	nā'k'em: she said:	19	
"Tea "Come,	txgō'ya! let us two go!	Lgūlē'IXemk A person	gō at	tē'lxaoQL our house	aLtē'mam." has arrived."	Take Then	20		

- 1 agō/IXam Lgā'naa: "Ā/Lqē teax." Lē'le ka aci/xkō k;a
she spoke to her mother: "Later on come." A long time then they two and
went home
- 2 Lgā'naa. A'/ta akLilā'kux Lā'owilkt gō wē'wulē. A'/ta
her mother. Now she smelled it blood in interior of house. Then
- 3 naXE/LXa. A'/ta ōsō/leptekiX agacge/iteim.
she became angry. Now [with] firebrand she hit them two.
- 4 A'/ta Lō'nikēka Lxē'lā-it. Take nē'kteuktē. "NiXua nai/ka
Now three only remained. Then it got day. "Well! I
- 5 weXt nō'ya!" Take ā'yō4, kulā'i ā'yō. Take weXt Lap ā'teax
also I shall go!" Then he went, far he went. Then again find he did her
- 6 ōni'etXuic. Take itēa'ma^c atēiā'lax. Ateupō'nit weXt iā'xka.
a pheasant. Then hitting her he did her with it. He hung her up also he.
- 7 Take weXt ā'yō, kulā'2i ā'yō. Take Lap atēi'tax t'ōL. Take
Then also he went, far he went. Then find he did them a house. Then
- 8 atēiā'laqt; Lōe Lq;ēyō'qxut k;a Lg'ā'egc. Take ayū'p'ōm.
he opened the door: there was an old man and a child. Then he entered.
- 9 ...[as above]... Take nā'kim kaX ōk'ō'sks: "Tea txgō'ya!
...[as above]... Then she said that girl: "Come let us two go!
- 10 Altē'mam LgōLē/IXemk gō tē'lxāōqL." Take agō/IXam Lgā'naa:
It arrived a person at our house." Then she spoke to her mother;
- 11 "Ā/Lqē, teax! ā/Lqē, teax!" Take agō/IXam: "Nēkt na Lēmā'icX?"
"Later on, come! Later on, come!" Then she spoke to her: "Not [interrog- thy relative?"
ative particle]
- 12 Take agō/IXam: "Lqui'numiks Lēmē'tata-iks." Take aci/xkō
Then she spoke to her: "Five thy uncles." Then they two went home
- 13 k;a Lgā'naa. Take naXE/LXa; take akcō'tena Lgā'mama
and her mother. Then she became angry; then she struck them two her father
- 14 k;a Lgā'wuX.
and her younger brother.
- A'/ta weXt nē'kteuktē. A'/ta weXt ē'Xat niXE/ltXuitek. Ate-
Now again it got day. Now again one he made himself ready. He
- 16 tō'ekam tiā'xalaitanEma. Take ā'yō weXt. Kulā'i ā'yō4, ā'yō. Take
took them his arrows. Then he went also. Far he went, he went. Then
- 17 Lap ā'teax ōni'etXuic. Take itēa'ma^c atēi'lax. Take atēupō'nit
find he did her a pheasant. Then hitting her he did her with one. Then he hung her up
- 18 iā'xkatē weXt. Take ā'yō weXt. Kulā'4i ā'yō. Take Lap atēi'tax
there also. Then he went also. Far he went. Then find he did them
- 19 t'ōL. Take atēiā'laqtē. Lōe Lq;ēyō'qxut k;a Lg'ā'egc. Take
a house. Then he opened the door. There was an old man and a child. Then
- 20 ayū'p'ōm. Take alXā'latek Lg'ā'egc. Take alksō'pēna: "Ō'quaquet
he entered. Then it rose the child. Then it jumped up: "Louse me.
- 21 tā'ta!" Take akLgē/kXiks. Take Lap aqā'x ō'Laqst. Take
uncle!" Then he loused him. Then found it was its louse. Then
- 22 L;ki'ōp ā'qāx. Take atēa'yaqc Liā'tata gō iā'tuk. Take L;qi'ōp
squeezed it was. Then he bit him his uncle at his neck. Then cut
- 23 atēē'xax iā'tuk. Take acgiō'Lata ma'lxōlē; acgiō'pcut. Take
he did it his neck. Then they two hauled him inland; they two hid him. Then
- 24 nā'kim qaX ōk'ō'sks: "Ai'aq, ai'aq, txgō'ya!" Take: "Altē'mam
she said that girl: "Quick, quick, let us two go!" Then: "It came
- 25 LgōLē/IXemk gō tē'lxāōqL." Take agō/IXam Lgā'naa: "Ā/Lqē,
a person to our house." Then she said to her mother: "Later on,
- 26 ā/Lqē." Take aci/xko; take acixā'laqtē. A'/ta ilā'kux Lā'owilkt.
later on." Then they two went then they two opened Then its smell blood.
home; the door.
- 27 A'/ta naXE/LXa. A'/ta akcō'tena Lgā'mama k;a Lgā'wuX.
Now she became angry. Now she struck her father and her younger brother.

- A/ta smókst exēlā-itX. Nē'kteukte. . . [as before] . . . 1
Now two remained. It got day. . . [as before] . . .
- A/ta eXā'tka ayukō'etiXt. A/ta nige'tsax, nige'tsax, nige'tsax 2
Now one only he was left. Now he cried, he cried, he cried
- ka'nauwē ō'pull. Q;ōā'p ikteō'ktiya, take ayaō'ptit. Take 3
all night. Nearly it was going to get day, then he fell asleep. Then
- niXgē'qauwakō: "Manix Lap mā'xō ōni'etXuic, nē'ket iteā'ma' 4
he dreamt: "When find you will do her a pheasant, not hitting her
- mialā'xō. Ēqetxē'Lau ateuŋō'mit LEMEiā'wuX k;a i'a'xku 5
you will do her A monster he carried her away your younger sister and he
with him
- atetōtē'na ka'nauwē LEMē'xk'uniks. Manix mō'ya, Lap mtā'xō 6
he killed them all your elder brothers. When you will go, find you will do them
- t'ōL. Nēket ai'aq amō'p'a! Manix mōike'lā'ya amō'ketike 7
a house. Not quick enter! When you will see them two persons
- ōxo-ēlā-itX, amō'La-it gō-y-iqē'p'al!" A/ta nē'kteukte. Nixe'tōkō. 8
being there stay at the doorway!" Now it got day. He awoke.
- Ō, a/ta weXt nige'tsax. Take atetō'ekam tiā'xalaitan, take ā'yō. 9
Oh, now more he cried. Then he took them his arrows, then he went.
- Āyōt, kulā'i ā'yō. Take Lap ā'teax ōni'etXuic. Nēket iteā'ma' 10
He went, far he went. Then find he did her a pheasant. Not hitting her
- ateiā'lax. A/ta ā'yō, ā'yō, ā'yō, kulā'i ā'yō. Lap ateitax 11
he did her with one. Now he went, he went, he went, far he went. Find he did them
- t'ōL. Take ateixā'lak'tē. A/ta Lōc Lq;ē'yō'qxut k;a Lg'ā'ege. 12
a house. Then he opened the door. Then there was an old man and a child.
- Take ayō'La-it gō-y-iqē'p'al. Lē'2lē take ayō'La-it gō-y-iqē'p'al. 13
Then he stayed in the doorway. Long then he stayed in the doorway.
- Take nā'k'em ōk'ō'sks; take agō'lXam Lgā'naa: "Ai'aq, ai'aq, 14
Then she spoke the girl; then she said to her to her mother: "Quick, quick,
- tXgō'ya. Take alte'mam Lgōlē'lXEmk gō cē'lxaō'kl." Take 15
we two go home. Then it came a person to our house." Then
- agō'lXam Lgā'naa: "Teā tXE'Xatgō!" Take aci'xkō. 16
she said to her her mother: "Come, let us turn back!" Then they two went home.
- Take acxkō'mam, take acxixā'lak'lē. A/ta Lgōlē'lXEmk 17
Then they two reached their house, then they two opened the door. Now a person
- Lōc. Take ā'etōp!. A/ta naXē'lXa kaX ōk'ō'sks. A/ta 18
there was. Then they two entered. Now she grew angry that girl. Now
- nō'ponem. A/ta ayaxalgu'litek Liā'wuX: "Ka'nauwē LtXa'xk'. 19
it grew dark. Now he told her his younger sister: "All our two selves"
- unike aLE'tē." A/ta naxalgu'litek gō ōgō'xō: "LEMē'tata-ike 20
elder they came." Now she told her to her daughter: "Your uncles
- ka'nauwē aLE'tē." "Mai'k'a meni'luat." "Qa'da kcā'xo' 21
all they came." "You you disbelieved me." "How they two shall
be done!"
- Txcōte'nana! "Ā, tgt;ō'kti qclXawā'ya!" A/ta: "Tgt;ō'kti 22
Shall we kill them "Ah' good they two are killed!" Now: "Good
- nLgelō'ya lkekuī'!" Take ateli'tkLam lkekuī' gō wē'wulē. 23
I go to get it pitchwood!" Then he went and carried pitchwood to interior of
house.
- Take nē'k'im ēq;ē'yō'qxut: "I'kta miLgelā'xō lalkekuī'?" "A'Lqē 24
Then he said the old man: "What will you do with it its pitchwood?" "Later on
- teā'xelk'tē lēlxelgē'lxaē." A/ta alxē'la-it. Lē'lē alxē'la-it. A/ta 25
winter we make fire with it." Now they stayed. Long they stayed. Now
- nixe'lklulil lē'lē. Q;ōā'p ikteō'ktiya, ka ayaō'ptit. A/ta 26
he spoke much a long time. Nearly it was going to then he fell asleep. Now
to him get day.
- ateō'lXam Liā'wuX: "Mxā'latek! Ai'āq a/ta cilxElgē'lxaē!" 27
he said to her to his younger sister: "Rise! Quick now we will burn them
two!"
- A/ta naxā'latek Liā'wuX, a/ta nō'pa. A/ta naxā'latek ōgō'Xō, 28
Now she rose his younger sister, now she went out. Now she rose her daughter,

- 1 a'ltā nō'pa. A'ltā tuwā'x ate'i'lax l'kekui'. A'ltā ayō'pa. A'ltā
now she went out. Now light he did it the-pitchwood. Now he went out. Now
- 2 nō xō'lXa qō'ta t'ōL. Take nē'k'im: "He! ē'qxiX! Mxā'latak
it [they] burnt these house. Then he said: "Heh! brother-in-law! Rise
- 3 ē'qxiX! lXlXa!" A'ltā nixā'latak ēq;ēyō'qxut, a'ltā ixpō'tē. A'ltā
brother-in-law! We burn! Now he rose the old one, now it was locked. Now
- 4 aci'xLXa, iā'Xa k;ā iā'xka.
they two burnt, his son and he.
- A'ltā aklō'Xtkin Lgā'tata-iks. A'ltā Lap age'Lax gō mā'lXōlē,
Now she searched for them her uncles. Now find she did them at inland,
- 6 a'ltā age'LukT gō lteuq°. A'ltā a'xka pō'pō age'Lax gō lteuq°.
now she carried them to water. Now she blew she did them on the water.
- 7 A'ltā ka'nauwē alxulā'yutek. A'ltā ali'xkō; kulā'i ā'lō. Lap
Now all they rose. Now they went home; far they went. Find
- 8 alGā'yax ikak;ō'LitX. A'ltā iā'xkati alx'ō'yut gō qīX ikak;ō'LitX.
they did him lake. Now there they bathed in that lake.
- 9 A'ltā nakl;ē'mēn kaX ōō'kuil: "TeuX t'ayā' na qiā' nkl;ē'mēn?"
Now she dived that woman: "Ha! good [inter- if I dive?]"
[rogative particle]
- 10 "Ā, t'ayā' qiā' mkL;ē'mēn." "Nikō'suit x'iau ikak;ō'LitX?" "Ā,
"Ah, good if you dive." Does it fit me in this lake?" "Yes,
water
- mkō'suit." WeXt nakl;ē'mēn. "TeuX t'ayā' na qiā nkl;ē'mēn?"
it fits you in water." Again she dived. "Ha! good [inter- if I dive?]"
[rogative particle]
- 12 "Ā, t'ayā' qiā' mkL;ē'mēn." "Nikō'suit x'iau ikak;ō'LitX?" "Ā,
"Ah, good if you dive." "Does it fit me in water this lake?" "Ah,
water
- 13 mkō'suit." A'ltā weXt nakl;ē'mēn. Lō'ni nakl;ē'mēn; a'ltā
it fits you in water." Now again she dived. Three times she dived; now
- 14 i'teaqēō ayaxā'lax. "TeuX nikō'suit ikak;ō'LitX?" "Ā, k;ē niket
her hair began to grow on her. "Ha! does it fit me the lake?" "Ah! no! not
in water
- 15 mkō'suit." "Ē, qa'daqa niket ā'nqate aniegeñō'lXam?" A'ltā
it fits you in water." "Eh, why not before you spoke to me?" Now
- 16 qu'numē nakl;ē'mēn, a'ltā kwā'nisum nō'ya. A'ltā alē'kXukT
five times she dived, now for always she went. Now they carried her
- 17 ā'mkXa ōlā'laxēn. A'ltā alXkō'mam gō tē'laql. A'ltā alXē'la-it.
only her their niece. Now they arrived at their house. Now they stayed.
- 18 A'ltā ēwā' qē'xtcē aqalXamēlā'lēmX. K;ē, nēket algō'tx. Ā'2ltā
Now thus intending they went repeatedly to buy No, not they gave her Now
her. away.
- 19 LēXat Lkā'nax algō'mēl. A'ltā iā'xkati nō'la-it.
one chief he bought her. Now there she stayed.
- A'ltā ka'nauwē L'alā'ma iq;ē'sqēs niket it;ō'kti ā'yamxte, qēwa
Now all days blue-jay not good his heart, because
- 21 niket qā'ntsix hē'hē nā'xax. A'ltā lē'lē, ka nā'k'im: "Ā, take tell
never laugh she did. Now a long then she said: "Ah, then tired
time,
- 22 nē'xax ē'teamxte. Tget;ō'kti mō'ya kulā'i; a'ltā hē'hē nxā'xō."
gets my heart. Good you go far; now laugh I shall do."
- 23 "K;ā, k;ā, niket hē'hē mxā'xō." Lē 2lē weXt kawit nā'k'im: "Ā,
"No, no, not laugh you shall do." A long again and more she said: "Oh,
time
- 24 take tell nē'xax ē'teamxte." Take atēō'lXam itēā'k-ikala:
then tired gets my heart." Then he spoke to her her husband:
- 25 "Get;ō'kti a'ltā hē'hē mxā'xō." A'ltā agiō'lXam: "Get;ō'kti a'ltā
"Good now laugh you do." Now she spoke to him: "Good now
- 26 hē'hē nxā'xō. Take tell atēā'yax ē'teamxte iq;ē'sqēs. Mō'ya
laugh I shall do. Then tired he makes him my heart blue-jay. Go

- mā'2Lxōlē gō. Meci'n'nyā/yai; temē'utiks mē'etōckā'mai!" Aī'aq 1
inland there. Lie down on knees and your ears hold them!" Quick
- kawō/X nax'ō'tam. Aklō'skam Lqē'teamētē. A'lta aLaxa'lteiam; 2
early she went to bathe. She took it a comb. Now she combed herself;
- a'lta nō'pa. A'lta nā'k'im: "Qaxē'4 mōc, iqē'sqēs; ā'ULEL a'lta 3
now she went Now she said: "Where are you, blue-jay; well now
- hē'hē nxa'xō. Hahahē! iqē'sqēs." A'lta aktā'wile kanaūwē'4 4
laugh I shall do. Hahaha! blue-jay." Now she ate them all
- tē'lXim, tiā'lEXam itēā'k'ik'a. A'lta gō-y-ō ē'Lax, a'lta L'pāke 5
people, his people her husband's. Now there the sun, now recovered
- nā'xax, a'lta nage'm'aa. Aktō'm'a ka'nauwē'4 tgā'Xamōkuk. A'lta 6
she got, now she vomited. She vomited them all their bones. Now
- agiō'Xtkinēma itēā'k'ika. A'lta k'jē, niket Lap agā'yax. A'lta 7
she searched for him her husband. Now nothing, not find she did him. Now
- agiō'Xtkin gō qōtac tē'lXim tgā'Xamōkuk. A'lta Lap agā'yax, 8
she searched at those people their bones. Now find she did him,
- yukpēt k'jē tiā'cōwit. A'lta agē'lgitk gō iqō'mxōm. A'lta nakLā'yā 9
up to here nothing his legs. Now she put him in a basket. Now she moved
- mank kulā'i. A'lta t'ōL age'tax. A'lta ia'xkati nō'La-it. 10
a little far. Now a house she made them. Now there she stayed.
- A'lta lē'lē ē'tcate;a ayaxā'lax. A'lta nakxa'tō. A'ktaxu'tō 11
Now a long time, her sickness was on her. Now she gave birth. She gave birth to them
- amō'kstiks tkā'la-uka. A'lta tēqōā'-iLa nō'xōx tga'a. A'lta 12
two males. Now large they got her children. Now
- ako'lXam: "Neket yau'a mtō'iX! Iā'ma yau'a2 mai'emē mto'iX!" 13
she said to them "Not there you two go! Only there down river you two go!"
- A'lta nau'itka. Ctā'qoa-iL aci'xōx. A'lta atēiō'lXam Lia'wuX: 14
Now indeed. Large [dual] they two got. Now he said to him to his younger brother:
- "Tgt'ō'kti qōi atgō'iX yau'a!" A'lta aē'Xt oō'lax, a'lta a'eto. 15
"Good will we two go there!" Now one day, now they two went.
- Ā'lta Lap aege'tax tē'lXim tgā'Xamōkuk qa nō'Xue. "Ō, ai'aq 16
Now find they did them people their bones where they were on ground. "Oh, quick
- mē'tē, txkō'ya!" Aexkō'mam gō t'ōL. A'lta atēiō'lXam Lia'wuX: 17
come, let us two go They reached at house. Now he spoke to him to his younger brother:
- "O, Lgā'xauyamtik qō'tac tē'lXim. Qa'daLx nuxō'La-it?" 18
"Oh! the poor ones those people. How may be they died?"
- A'lta cta'qoa-iL aci'xōx. A'lta aex'ō'yut; a'lta lax aci'xax 19
Now large [dual] they two got. Now they two bathed: now miss they two did it
- Lqē'teamē'te. "Ō, ā'u! Lō'nas gō Lqē'teamē'tē Lkēx gō qix 20
a comb. "Oh, my younger perhaps there a comb it is in that
- iqō'mxōm." "Ō, ai'aq Laqō tgiā'xō qix iqō'mxōm." A'lta Laqō 21
basket." "Oh, quick take out we will do that basket." Now take out
- acgāyax x'ix iqō'mxōm. Laqō aLgi'etax LēXt Lqoa'q. A'lta 22
they did him that basket. Take out they did it a mountain goat Now
- Lgōlē'lEXemk Lap aLGE'etax gō x'ix iqō'mxōm. "O2 ege'Xa! O 23
a person find they two did it in this basket. "O my two chil-
- ege'Xa! LEMtā'naa itēā'q'atxal. Mtgenā'gamit a'lta nei'tkum 24
my two chil- Your mother her badness. You two see me now I am half

- 1 k'ē. Ai'aq, ai'aq, mtgenupō/nit! Ā/Lqi Ltē'mama Lēmā'naa,
nothing. Quick. quick, you two hang me up! Later on she will come your two selves' mother.
- 2 gēlxawi'faya."
she will eat us."
- A'/lta aegio'ekam Leta'mama, a'/lta aekupōnit. Pō'lakli
Now they two took him their two selves' father, now they two hung him up. At dark
- 4 naxatkō'ma Letā'naa. A'/lta egā'Xa aei'Xe/LXa. A'/lta
she came home their mother. Now her two children they two were angry. Now
- 5 eqi'ōā'lipX aei'xax egā'Xa. A'/lta aegio'lXam Leta'mama:
two youths they two got her two children. Now they two said to their two selves' father:
- 6 "Tgeti'ō'kti iō'LEMA qEmā'xō." A'/lta nē'kim: "Ā tgeti'ō'kti!"
"Good curing by super- we do you." Now he said: "Ah, good!"
natural means
- 7 A'/lta aegio'skam Letā'mama, aegā'yuk' t gō Ltenq°. A'/lta
Now they two took him their father, they two carried him to the water. Now
- 8 Lj'Elip aegā'yax. A'/lta aegō'skam Letā'naa. Lkē'wucX
under water they two did him. Now they two took her their two selves' mother. A dog
- 9 aei'kxax.
they two made her.
- A'/lta ā'etō2. Āctō'4, kulā'i ā'etō. A'/lta actiga'cm
Now they two went. They two went, far they two went. Now they two reached him
- 11 iqelō'q gō ikak;ō'LitX. Cmōket cā'yaqtq qix iqelō'q. "Tgeti'ō'kti
a swan in a lake. Two his two heads that swan. "Good
- 12 iā'ma nīlā'xō x'ix iqelō'q." "Ā, niket iā'ma mlā'xō.
shooting I do him with that swan." "Oh! not shooting you do him
him one him with one.
- 13 Ō'xuit tqetxēLā'wuks gō x'ix ikak;ō'LitX." A'/lta ateto'skam
Many monsters in this lake." Now he took them
- 14 tia'xalaitan, a'/lta iā'ma atēē'lax. "Tgeti'ō'kti nukue'Xa
his arrows, now shooting him he did him with one. "Good I swim
- 15 niugō'lemama." A'/lta atei'Lxaluketgō Liā'ok. A'/lta ayō'kuēXa,
I shall go to take him." Now he threw it off his blanket. Now he swam,
- 16 a'/lta ateiu'skam qix iqelō'q. A'/lta Lj'Elap ā'yō. A'/lta nige'teax
now he took him that swan. Now under water he went. Now he cried
- 17 iā'xk'un. A'/lta lō'Elō atei'Lax Lqā'nake. A'/lta na-ixē'lgilX.
his elder brother. Now pile up he did them stones. Now he made a fire.
- 18 A'/lta alē'Xeltuq. A'/lta alo's-ko-it Lqā'nake. A'/lta ateiō'teXem
Now he heated them. Now they got hot the stones. Now he made it boil
- 19 ikak;ō'LitX. A'/lta q'ē'eq;Ee nē'xax ikak;ō'LitX. A'/lta ateiō'lXam:
the lake. Now dry he got the lake. Now he said to him:
- 20 "Adē'! ō'xuit tqetxēLā'wuks!" A'/lta atēō'ekam ōyā'qēwiqē. A'/lta
"Adē'! many monsters!" Now he took her his knife. Now
- 21 LE'XLEX atei'tax tgā'wanaks. Ā'2lta ka'nauwē LEX atei'tax
cut he did them their bellies. Now all cut he did them
- 22 tgā'wanaks. A'/lta ateiō'lXam: "Ō2, qxā'oqaLX Lap niā'xō
their bellies. Now he said to him: "Oh, I cannot may be find I shall do him
- 23 Lgā'wuX." A'/lta nē'w'cax. Ō2, a'/lta ēXtka ianu'kstX iqtetxē'Lau.
my younger brother. Now he cried. Oh, now one only small monster.
- 24 A'/lta LEX atēā'yax iā'wan ianu'kstX iqtetxē'Lau. A'/lta Lap atēā'yax
Now cut he did him his belly small monster. Now find he did him
- 25 Liā'wuX. Ateā'ktean iā'qēloq. A'/lta atēā'yuk' t Liā'wuX
his younger brother. He held him in hand his swan. Now he carried him his younger brother
- 26 gō Ltenq°. A'/lta pō'pō atēā'yax Liā'wuX. A'/lta nixā'latek
to water. Now blow he did him his younger brother. Now he rose
- 27 Liā'wuX: "Ō, ayāmō'lXam niket mukuē'Xa! Qamāwu'faya!"
his younger brother: "Oh! I said to you not swim! You will be swallowed!"

- A/ta weXt a'etō. A'2eto, kulā'i a'etō. A/ta Lap alGE'etax 1
Now again they two They two far they two Now find they two did
went. went. went. it
- Lgōlē/LEXEmk. Algiō'kteau i'Lasiki. A/ta alā'owil. "Ō, i'kta 2
a person. He held him his paddle. Now he danced. "Oh, what
- mxe'laxō?" "Ō2, temē'n'a ntā'owil." "NiXua me'te! Ōmē'tso-itk 3
are you going "Oh, flounders I catch." "Well, come! Your dipnet
to do?"
- na-y- akē'x?" "Ōgui'tsō-itk akē'x." "NiXua ā'tk'ia! Ai'aq 4
[interro- there is?" "My dipnet there is." "Well! carry her here! Quick.
gative particle]
- me'tXuit iō'-kuk! NiXua ge'egēe mtā'xo xitit temē'n'a! lō'kuk 5
stand here! Well, drive do them those flounders! Here
- me'tXuit! L:Elā'p ā'xa-y ōmē'tsō-itk." A/ta L:Elī'p ā'teax. 6
stand! Under water do her thy dipnet." Now under water he did her.
- Lē'lē L:Elī'p ā'teax. "NiXua ā'latak!" Ō4, q:oa'p pāl. 7
Long under water he did her. "Well, lift her!" Oh, nearly full
- ōyā'tsō-itk. "Ō, ē'ka ōguē' kuā'nESum qūpiā'lxāē temē'n'a." 8
his dipnet. "Oh, thus always they will be caught flounders."
- A/ta weXt a'etō. Kulā'i a'eto. Lap alGE'stax Lgōlē/LEXEmk. 9
Now again they two Far they two Find they two did it a person.
- Wa2ā'2! Wa2ā2! Lxā'xo-il. "I'kta ateuwa! ēmxē'lXalem?" "Ō, 10
Waa! Waa! it always did. "What [exclamation] are you doing?" "Oh,
- īla'ma: niLi'lxo-il x:itit cē'lXatet." "Ō2, tget;ō'kti ēka 11
shooting it, I always do it those two rain [dual]." "Oh, good and
- me'La-it!" A/ta aqtō'skam tā'yaqL; aqōXō'kXūē. A/ta aqe'tax 12
you stay!" Now it was taken his house; it was thrown away. Now they were
made
- tā'yaqL; t'ayā' aqtē'lax. Aqio'lXam: "NiXua me'La-it!" A/ta 13
his house, good they were made He was told: "Well, stay!" Now
- niket qetomā'qta cē'lXatet." 14
not they two will be rain [dual]." killed
- A/ta weXt a'etō. Kulā'i a'etō. A/ta Lap aegā'yax ilē'ē. A/ta 15
Now again they two Far they two Now find they two a coun-
went. went. went. did him try.
- acx'ō'yut. A/ta gōyē'2 atē'e'tax tiā'pōtē. A/ta ō2xuit tēlXEm 16
they two bathed. Now thus he did them his arms. Now many people
- x:itike. A/ta pō atē'e'tax. Ō2 nōXō-ina'Xit tē'lXEm. 17
these. Now blow he did them. Oh, they stood up people.
- A/ta ā'eitē2; actē'mam Kwi'naiūL. "Ō2, tget;ō'kti iā'xkayuk 18
Now they two came; they came to Quinalet. "Oh, good here
- o'tsōyēha qōpiāLxa." 19
blue-back sal- she will be caught." mon
- A/ta weXt a'eto. Kulā'2i a'eto. Lap alGE'etax LgōlēLEXEmk. 20
Now again they two Far they two Find they two did a person.
went. went. went. it
- "NLōkulā'ya Lqēwē'qē, manix etē'mama qō'eta tē'lXEM t'ayā' 21
"I shall sharpen knives, when they two will those people good
them come,
- kektaxō'il, a/ta x:ilē'k Lqēwē'qē negeltecē'ma." Ā, a/ta aetigā'om. 22
the two always now these knives I shall strike them Ah, now they two met
making them, two." him.
- "Ō2, i'kta miā xo-il, iq:ēyō'qxut?" "A2, etāxka qō'eta tē'lXEM 23
"Oh, what are you doing, old man?" "Ah, they two those two people
- t'ayā' kektā'xo-il negeltecē'ma." "Ni'Xua, ā'tk'ia!" Take ā'teutX. 24
good the two always I shall strike them "Well, carry her Then he gave her
making them two." here! away.
- "WeXt aeXt ā'tk'ia!" Take ā'teutX weXt. "NiXua lā'Xo mē'xax!" 25
"Agā:n one carry her Then he gave her again. "Well head side-
here! away ways do!"

- 1 LāX° nē/xax; aqa-ēlgā/mit a'ēXt. "Nī'Xua weXt lāX° mē'xax!"
Head he did; she was fastened one. "Well, again head side-ways do!"
sideways
- 2 LāX° nē/xax, weXt ēXt aqēlgā/mit. Gō Lā'yaqteq mō'ksti
Head he did, again one was fastened to him. At his head twice
sideways
- 3 aqtilgā/mit; gō iā'pute ēXt aqilgā/mit. "Nī'Xua se'pēna!"
they were fastened to him; at his backside one was fastened to him. "Well jump!"
- 4 aqio'IXam; atēō'pēna. Aqio'IXam: "NīXua mēxē/Lxēgo! Ēmā'cēn
was said to him; he jumped. It was said to him: "Well, turn round! Deer
ēme'xal. Nēket qa'ntsiX mtōtē'nax tē'IXem."
thy name. Never you will kill people."
- 5 A'etō, actiga'ōm Uqī'ō'nēxōn. "I'kta mxē'IXalem?" "Ō,
They two went. they two reached her Uqī'ō'nēxōn. "What are you doing?" "Oh,
7 nēxēmō'sXēm." Take aklō'skam lē'Xat Lk'ā'cke gō Lā'pōtitk.
I play." Then she took it one child at its forearm.
- 8 Take age'IXaluketgō iau'a kē'kXulē. "Ai'aq teu'qoa cXē'lkayuwa
Then she threw it away there below. "Quick let them they two will fight together
- 9 etxā'xamuks." Take nā'kēm Uqī'ō'nēxōn: "Ō aqetxē'Lau
our two selves' two dogs." Then she said Uqī'ō'nēxōn: "Oh, a monster
10 ōstā'xamuke. A'lta itēā'kXikala iā'IXam aqiā'wulē, taua'lta
their two selves' bitch. Even her husband his town she ate him, else
11 aqā'wau'X ōgu'xamuke." "Qa'da itēā'xal omē'xamuke?" "Ō, itēā'xal
she will eat her my bitch." "How her name your bitch?" "Oh, her name
12 tq̄tqake itēā'IXalemāx. Qa'da itēā'xal ōmtā'xamuke?" "Ō, itēā'xal
heads eater. How her name your two selves' bitch?" "Oh, her name
13 ōgnē'IXtent itēā'IXalemāx." A'lta acXē'lkayū take.
flint eater." Now they two fought together then.
- 14 A'lta Lqī'ōp aqēā'xax itēā'tuk Uqī'ō'nēxōn ōgō'xōmuke. Take
Now cut it was done her neck Uqī'ō'nēxōn her bitch. Then
15 atēō'IXam qīX ē'Xat: "Tea a'lta mēnXaluketgō'ya." Take
he said to her that one: "Now you will throw me down." Then
16 atēō'IXam tqā'sōsiniks: "Manix gēnEXaluketgō'ya a'lta megē'ma:
he said to them the boys: "When she throws me down now you will say so:
- 17 'MXata'kōmX wēlX!" Megē'ma." A'lta agio'skam, a'lta
'Return to land! You will say so." Now she took him, now
18 agā'xēnayux ōgnē'IXtentk. A'lta agio'skam gō tiā'pōtitk.
she [they] stood upright flint-pieces [f.]. Now she took him at his forearms.
- 19 Qui'numi gō'yē agā'yax. Take agē'xaluketgō. Take agtō'IXam
Five times thus she did to him. Then she threw him down. Then she said to them
20 tqā'sōsiniks: "Mxiqī'EMLEMā'ōX wēlX!" Take atēō'IXam
to the boys: "Go and stay always away [to] land!" Then he said to them
21 tqā'sōsiniks: "MXata'kōmX wēlX! mei'k'im! mei'k'im!" "Nā
to the boys: "Return to land! say! say!" "Nā!
22 xiXō'Lae, a'lta Lō'itt LEMcā'mama-ike!" Take ā'yō gēkXulā'
these people, now they come your fathers!" Then he went down
23 ayuqunā'ititam. Nixa'latek ka'nauwē, nāket LEK" nā'xax. A'lta
he went and lay. He rose whole, not broken he got. Now
24 Lap atēi'tax tqā'cōciniks.
find he did them the boys.
Ō, pāl gē'kXulē. A'lta atēLō'skam Ltēuq°. A'lta pō'pō atēi'tax
O, full below. Now he took it water. Now blow he did them
26 ka'nauwē. A'lta nōxo-ina'Xit ka'nauwē a'lta. Take atēō'IXam:
all. Now they stood up all now. Then he said to them:
27 "Tgetī'ō'kti megīEKENā'-oi." A'lta aLkLō'skam Lqā'nake. A'lta
"Good you watch her." Now they took them stones. Now

ayōē/wilX.	Ayō/yam	k'cā'xalē.	A'/lta	ateō'lXam	Uq; 'ō'nexōn:	"Ō,	1
he went up.	He arrived	above.	Now	he said to her	to Uq; 'ō'nexōn':	"Oh,	
gā/Lak, daL;	nēket	ōXō/La-it	tike	tē'lXen,	ēka	intāx.	2
aunt,	look!	not	they are dead	those	people,	thus you did them.	
gō	gē'kXulē,	ē'ka	a'/lta	lē'lē	gē'kXulē	nkāx.	3
at	below,	thus	now	long	below	I was.	
ka'nauwē,	ōkulā/lam;	ēLukuma	ōxusgā'ilil;	iqā'lēxal	ōxusgā'ilil.		4
all,	they sing;	itlukum	they play;	diaks	they play.		
Tea,	a'/lta	mai'ka	yamxaluketgō'ya!"	A'/lta	atcā'xēna	ia'koa	5
Well,	now	you	I throw you down!"	Now	he placed them there	upright [f.]	
ōyā'kXilXteutk.	A'/lta	ateō'skam	gō	LE'kxakcō.	A'/lta	qui'nēmī	6
his flint-pieces.	Now	he took her	at	her hair.	Now	five times	
gō'yē ā'teax.	A'/lta	Lax ^a	nē'xax	iteā'wan.	A'/lta	ateā'xaluketgō.	7
thus he did her.	Now	break	did	her belly.	Now	he threw her down.	
A'/lta	nuqunā-ītitam	gē'kXulē.	A'/lta	atkLō'skam	Lqā'naqc.		8
Now	she went and lay	below.	Now	they took them	stones.		
A'/lta	LEMē'nLEMEN	ā'qxax.	A'/lta	aqi'Xe'kXuē	ē'te'alēa		9
Now	in small pieces	she was done.	Now	it was thrown away	her flesh		
ka'nauwē qā.	Aqē'xaluketgō	iteā'owit	iaua'	Naē'im;	aqē'xaluketgō		10
every where.	It was thrown away	her leg	here [to]	Nehelim;	it was thrown away		
LE'kxakcō,	aqōXō'kXuē	tqā'lēwanēma	iaua'	k'cāla'.			11
her hair,	they were thrown	her ribs	there	up river.			

Translation.

There were five brothers who had one younger sister. When she was grown up the grizzly bear carried her away. One year her brothers did not find her. Then her elder brother went to search for his younger sister. He went some distance and met a pheasant (?). He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and saw an old man and a boy inside. He entered. Then the child jumped up and said: "Louse me, uncle!" He took the child and loused it. He found a louse and squeezed it. Immediately the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The bear's wife and his daughter had gone digging gamass (camass) at that time.

Now four [brothers] only remained. One day the next eldest went. He also found a pheasant. He shot it and hung it on to the branch of a tree. He went a long distance and found a house. He opened the door and saw an old man and a boy inside. Then he entered. The boy jumped up and said: "Uncle, louse me!" He did so and found a louse. He squeezed it; then the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The two women had again gone digging gamass. Then the daughter said to her mother: "Come, let us go home; somebody arrived at our house." The mother replied: "Wait a while." After some time the two women went home. Then the girl smelled blood in the house and knew at once what had happened. She grew angry and struck her father and her brother with a firebrand.

Now three [brothers] only remained. One day the next brother said: "I will go next." He went a long distance and he also found a pheas-

ant. He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and found an old man and a boy inside. He entered and shared the fate of his brothers. Then the girl said: "Come, let us go home; somebody arrived at our house." Her mother replied: "Wait a while." Then she said to her: "Have you no relatives?" She replied: "You have five uncles." Then the two women went home. She became angry and struck her father and her brother.

Now it became day and one more made himself ready. He took his arrows and he also went. He went a long distance; then he found a pheasant. He shot it and hung it on to the branch of a tree. He went on and found a house. Then he opened the door and saw an old man and a boy inside. He entered. The boy jumped and said: "Louse me, uncle." He did so and found a louse. He squeezed it. Then the old man bit his neck and cut off his head. Then they carried the body inland and hid it. The girl [who was digging gamass with her mother] said: "Come, let us go home; somebody arrived at our house." But her mother replied: "Wait a while." Then they went home. They opened the door and she smelled the blood. She became angry and struck her father and her brother.

Now one only remained. He cried the whole night. When it became nearly daylight he fell asleep. He dreamt: "When you will go you will meet a pheasant. Do not shoot it. A monster carried away your younger sister and killed all your elder brothers. When you will go you will find a house. Do not enter at once. When you see two persons in there stay at the door." Now it became day. He awoke and continued to cry. Then he took his arrows and went. He went a long distance and saw a pheasant. He did not shoot it. He went on and found a house. He opened the door. There was an old man and a boy inside. Then he stayed at the door. He remained there a long time. Then the girl spoke and said to her mother: "Come, let us go home; somebody arrived at our house." Her mother replied: "Let us turn back!" Then they went home. They reached their house and opened the door. Now there was a person. They entered. Then the girl grew angry. In the evening the man said to his younger sister: "All our brothers came here;" and she told her daughter: "All your uncles came here." [The daughter replied:] "You did not believe me." [Her uncle asked:] "What shall we do with the old man and the boy? Shall we kill them?" [She replied:] "Yes; they shall die." Then the man said: "I will go and get pitchwood." He went and brought pitchwood into the house. Then the old man said: "What do you intend to do with that pitchwood?" "We shall use it to make fire in winter." Now they remained there a long time. [One night] he spoke to the old man a long time. When it became nearly day [the old man] fell asleep. Then he said to his sister: "Arise! now we will burn them." She arose and left the house. Her daughter also arose and went out. Then he set

fire to the pitchwood. He went out. Now the house began to burn. The old man said: "Heh! brother-in-law! Rise! We are going to be burnt." He arose and found that the door was locked. Now he himself and his son were burnt.

Then she searched for her uncles. She found them in the woods and carried them to the water. She blew some water on the bodies. Then they all arose. They went home. They went a long distance and came to a lake. They bathed in the lake. Now the woman [their sister] dived and said: "Shall I dive?" The brothers replied: "Yes, dive!" "Do I look pretty in this lake?" "Yes, you look pretty in the lake." She dived again. "Shall I dive?" "Yes, dive." "Do I look pretty in this lake?" "Yes, you look pretty in the lake." Then she dived again. After she had dived three times hair began to grow on her. She said again: "Do I look pretty in this lake?" "Oh, no! you do not look pretty in this lake." "Eh, why did you not tell me before?" Now she had dived five times, and she remained always in the lake and became a monster. They took only their niece along. They arrived at their house and stayed there. Now all the people wanted to marry the girl, but the brothers did not give her away. Finally a chief married her and she remained with him.

Now, Blue-jay was discontented because she never laughed. After a time she said [to her husband]: "I am getting tired. Go far away, then I shall laugh." "No, no, don't laugh!" After some time she said again: "I am getting tired." Then her husband replied: "Well, then laugh now." She said: "I will laugh because Blue-jay makes me tired. Go into the woods! Lie down on your knees and elbows and close your ears." Then early in the morning she went to bathe. She took a comb and combed herself. Then she went out. Now she said: "Where are you, Blue-jay? Now I shall laugh. Haha-heh! Blue-jay!" Then she devoured all her husband's people. In the afternoon she came to herself and vomited all the bones. She searched for her husband but did not find him. Then she searched for him among the bones of all these people. She found him, but his legs up to the knees were gone. Then she put him into a basket and moved a short distance. She made a house and lived there. After some time she fell sick and gave birth to two boys. When her children became older she said to them: "Do not go there up the river; you must go only down the river." They obeyed. When they became older the elder one said to his brother: "Let us go there [up the river]." One day they went and found the ground strewn with bones of people. "Oh, come, let us go home!" They reached their home and the elder one said: "These poor people! How may they have died?" Now they grew up. One day they bathed; now they missed a comb. The elder one said: "O, brother! Perhaps we shall find a comb in that basket." "Let us take down that basket." Now they took down the basket and took out a mountain-goat blanket. Now they

found a person in that basket. [The person said:] "O my children! Your mother is bad. You see me. I am only half now! Quick! Hang me up again, else your mother will come and devour us!" They took their father and hung him up again. In the evening their mother came back. Now the boys were angry. They became young men; then they said to their father: "We will cure you." "Well," he replied. Now they took him and carried him to the river. They put him under water. Then they took their mother and transformed her into a dog.

Now the two young men [who were now called Cikta] traveled on. They came to a lake in which they saw a swan with two heads. "I will shoot that swan." "Oh, don't shoot it. Many monsters are in that lake." He, however, took his arrows and shot the swan. "I will swim across the lake and get it." He threw off his blanket, swam, and took hold of the swan. Then he disappeared under water. His elder brother cried. He picked up stones and made a fire in which he heated the stones. When they were hot he threw them into the lake and made it boil. Then the lake became dry. Then he said: "Oh, how many monsters there are!" Then he took his knife and opened their bellies. When he opened them all he said: "Oh, I cannot find my brother." He cried. Now only one small monster remained. He cut its belly and found his brother who held the swan in his hand. He carried him to the water and blew on him. Then he arose: "Oh, I told you not to swim! [I thought] you would be swallowed!"

They went on. They met a person who held his paddle in his hand and danced. "What are you doing there?" "I catch flounders." [The flounders jumped into his canoe while he was dancing.] "Come here; have you no dipnet?" "I have one." "Bring it here! Step near! Drive the flounders. Stand here! Put your dipnet into the water!" He did so and held the net under water a very long time. "Now lift it." It was nearly full. "Thus people shall always catch flounders."

Now they went on. They met a person who always made waā'waā'! "What are you doing?" "I shoot the rain." "Stay here!" Now they took his house, threw it away, and made a good house for him.¹ They said: "Stay here; henceforth people will not shoot the rain."

Then they went on. They found a country. There they bathed. Then they rubbed their arms and made people [of the dirt that they rubbed from their skin]. They blew upon them and they arose.

Now they came to Quinaielt. "Here people shall catch blue-back salmon."

They went on and found a person. [He said:] "I will sharpen my knives. When these people come who make everything good I shall kill them with these knives." Now they met him. "What are you doing, old man?" they said. "I shall kill those who make everything

¹His house had no roof, and he protected himself by shooting at the rain.

good." "Give me your knife." He gave it. "Give me the other one." He gave it also. "Now put your head sideways." He put his head sideways. Now they fastened one knife to one side of his head. "Put your head to the other side." He did so, and they fastened the other knife to the other side. They fastened two to his head and one to his backside. "Now jump!" they said to him, and he jumped. "Turn round! You shall be called deer. You will not kill man!"

They went on and came to Uq;ō'nexōn. "What are you doing?" they said. "I play." Then she took a child at its forearm and threw it into the depth. "Let our dogs fight together," said the two men. She replied: "Oh, their bitch is a monster. She devoured even her husband's people. She will certainly kill my bitch." "What is the name of your bitch," they said. "Her name is Head-eater. What is the name of your bitch?" "Her name is Flint-eater." Now the two dogs fought together and Cik'la's bitch cut off the head of Uq;ō'nexōn's bitch. Then one of the young men said to her: "Now throw me down the precipice." He had said to the boys [down below]: "When she throws me down, you must say 'Return to the land.'" She took him. Flint pieces stood upright [at the foot of the precipice]. She took him at his forearms. She swung him around five times; then she threw him down. She said to the boys: "Say 'Stay always away from the land.'" He, however, said to the boys: "Say 'Return to the land.'" [When throwing him down Uq;ō'nexōn said:] "Now come these two people, your fathers!" He fell down and lay there [at the foot of the precipice]. He arose whole. He was not hurt. He saw that down below there was a multitude of boys. He took water and blew it on all of them. Then they all arose. He said: "Watch her [when she comes down]." They took stones. He went up and arrived on the top of the rock. Then he said to Uq;ō'nexōn: "O, aunt, look! These people whom you threw down are not dead. I saw them down there. I was there a while. They dance and sing; they play itlukum and disks. Now I shall throw you down." Now he placed his pieces of flint upright. He took her at her hair and swung her around five times. Her belly burst. Now he threw her down. She fell and lay there. Then the boys pelted her with stones and cut her to pieces. Her body was scattered in all directions. Her legs were thrown to Nehelim, her hair was thrown inland, her ribs were thrown up the river [therefore the Nehelim have strong legs, the Cowlitz have long hair, and the tribes of the upper river have bandy legs].

2. ŌKULĀ'M ITCĀ'KXANAM.

OKULĀ'M HER MYTH.

- Txēlā' itX Lquinumiks. WāX aLEē'taqT Lā'wuX. ALxō'kumak';
 There were five men. Every morning they left him their younger brother. They always
- 2 auwākuX; imō'lekuma aLkiā'wul. Pā2L tē'LaqL L'ōlē'ma, pāt
 went hunting; elks they [hunted] always made. Full their house meats, full
- 3 ō'pXil tē'LaqL. Ta'kE ā'yamxte lāx° nē'xax Lā'wuX. Take
 grease their house. Then his heart lonesome he got their younger brother. Then
- 4 nē'k'im: "Anā'! Lō'yam ta'yax nēket gilā'qetit k;a Lgōxoē'lax
 he said: "Ana'! he arrive oh! that not the one satiated and he eats them
 tik L'ōlē'ma." A'lta la'kti ayā'qxoya nē'k'im; kā iō'c ka cix
 these meats." Now four times his sleeps he said; where he is then noise of rattles
- 5 nē'xau gō iqē'pal. A'lta Lāx alī'xax Lgōlē'lEXemk. A'lta mōkst
 got at doorway. Now visible it got a person. Now two
- 7 imō'lekuma ilā'uk iyā'ck; upXela. K; au'k; au 'ai'kawit ō'nā'LaLa.
 elks his blanket his carried elkskins. Tied was to it hoofs.
- 8 A'lta aLō'p'am Lgōlē'lEXemk. ALō'La-it. "Ō qāc! ō'lō gēnā'xt."
 Now he entered the person. He remained. "Oh, grand-son! hungry I am."
- 9 Ayō'tXuit. Take atCLE'lēm L'ōlē'ma; nēket pāt ō'Xuit
 He stood up. Then he gave it to him meat; not very much
- 10 L'ōlē'ma; ō'pXil atCLE'lēm. Ayō'La-it. Nē'kXiket, ā'nqatē k;ē
 meat; grease he gave it to him He remained. He looked, long ago nothing
- 11 qō'ta kteLE'lēm. WeXt atCLE'lēm, a'lta mank ō'Xuit. WeXt
 that what he had given him to eat. Again he gave him to eat, a little much. Again
- 12 nē'kXiket, ā'nqatē k;ē; weXt aLktā'wilē. AtCLElē'meniL aēXt
 he looked, long ago nothing; again he ate it all. He gave him to eat one often
- 13 ōō'lax. A'lta tsō'yustē nē'xauē. A'lta aLXkō'mam Liā'xkunike.
 day. Now evening it got. Now they got home his elder brothers.
- 14 A'lta aLktō'kTām ōxōkuē'wall L'ōlē'ma. A'lta algio'IXam
 Now they carried them home fresh meats. Now they said to him
- 15 L'tā'wux: "Qa'da amē'k'im? Qa'daqa L'Elxgā'tōm Lqetxē'Lau?"
 their younger brother: "How did you say? Whence it came to us the monster?"
- 16 "Ā-y-itcāmxtē lāx° nē'xax k;a anē'k'im niket tayax gilā'qetit
 "Ah! my heart lonesome it got and I said not oh! that the one satiated
- 17 Lō'yamt, k;a Lgōxoē'lax L'ōlē'ma. Anē'k'im." "Ō mē'L; ala,
 he would arrive, and he would eat them meats. I said." "Oh, you fool,
- 18 Lkelxuwil'aya Lqetxē'Lau!" A'lta alklēmēniL cka wāx nē'kteuktē.
 he will eat us the monster!" Now they gave him and next it got day.
 always to eat morning
- 19 A'lta alkl'ēmēniL cka nō'pōnem. Take nōxō'tetXum L;ōlē'ma.
 Now they gave him and it got dark. Then they wore at an end the meats.
- 20 Take nē'k'im L'tā'wuX: "Ē'kta Lx Lgiā'xō Intcā'xgaecac?
 Then he said their younger brother: "What may he [will] eat it our grandfather?"
- 21 A'lta iā'mkXa ē'cō'ma." "Ē'kta Lx niā'xo qā'cōma. A'lta iā'mkXa
 Now only skins." "What may I shall grandchild- Now only
 eat it ren!"

- ēcō'ma ka mī'ca." "Qa'daXi aLE'k-im?" "A'lta iā'mkXa ē'cōma 1
skins and you." "How he said?" "Now only skins
- ka mī'ca,' aLE'k-im." "NiXua weXt LELXam!" "Ē'kta Lx 2
and you, he said." "Well again speak to him!" "What may
- Lgiā'xō Lntcā'xgaegac" [etc., as above five times]. 3
he will eat it our grandfather" [etc., as above five times].
- A'lta aLkLxtcā'maa. ALgiō'tcXEm ēcō'ma. ALgilē'meniL 4
Now they understood him. They boiled them the skins. They gave them always to him to eat
- ēcō'ma. Le2 nō'pōnem. A'lta Lxoa'p algā'yax ilē'ē. ALgiō'LEXteum 5
skins. Some it got dark. Now dig they did it ground. They sharpened it
- itexā'ma. A'lta aLgē'xēna gō qigō akl'ā'yuit. A'lta ā'lō ian'a 6
arrowwood. Now they placed it at where they lay down to sleep. Now they there
- Xigō naLxoa'p algā'yax ilē'ē. Qā'xē gō kulā'i ka Lāx alXā'xō. 7
where hole they made it ground. Where at far and visible they became.
- A'lta alaē'taqT ōlā'xēwicX qigō' naLxoa'p ilē'ē. ALgō'IXam 8
Now they left her their bitch where hole ground. They said to her
- ōlā'xēwicX: "Manix teimuā'amtexōkō, wō mxā'xoyē." Take 9
their bitch: "When he asks you, wō, do." Then
- ala'xuwa. 10
they ran away.
- A'lta q;oa'p ikteō'ktiya take atelckpā'na. Take atilga'yuXuit 11
Now nearly it will get day then he jumped at them. Then they stuck in him
- qōta te'mēcX gō iā'wan. Take ka'nauwē La'qlaq' atē'xax, 12
those sticks in his belly. Then all take out he did them.
- LE'klek' atei'tax. Take atelge'ta. Lāx' nē'xax. Take Lap ā'teax 13
break he did them. Then he pursued them. Visible he got. Then find he did her
- ōlā'xēwicX: "Qā'xēwa ā'lō LEMē'Xana-xē'met?" Take wō nā'xax. 14
their bitch: "Whither went thy masters?" Then wō she did.
- Take nē'xankō iā'xkēwa. NēXata'kō, nēket Lap ā'teax ōlā'EXatk. 15
Then he ran there. He returned, not find he did their tracks.
- Take weXt atcō'IXam ōlā'xēwicX: "Qā'xēwa ā'lō 16
Then again he said to her their bitch: "Whither they went
- LEMē'Xanaxē'met!" Take weXt wō nā'xax. Iā'xkēwa nē'xankō. 17
thy masters?" Then again wō she did. Then he ran.
- Nāket Lap ā'teax ōlā'EXatk. Lō'ni nē'xankō. Take Lap ā'teax 18
Not find he did them their tracks. Three times he ran. Then find he did them
- ōlā'EXatk. Take atelge'ta. Atelge'ta, kulā'i atelge'ta. Take 19
their tracks. Then he pursued them. He pursued far he pursued them. Then
- ateiktā'ōm ilā'xkun. Ateiā'waē. WeXt nē'xanko. WeXt ē'Xat 20
he reached him the eldest one. He killed him. Again he ran. Again one
- ateikta'ōm. WeXt ateiā'waē. WeXt nē'xankō, wēXt ē'Xat ateikta'ōm. 21
he reached him. Again he killed him. Again he ran. Again one he reached him.
- Llā'ktiks atelō'tēna. A'lta iā'mkXa Lā'wuX ayukō'ētiXt. A'lta 22
Four he killed them. Now only he the youngest remained. Now
- nē'qankō2. Take ayō'Xlam. A'lta Lap atei'Lax Lq;ēyō'qxut 23
he ran. Then he arrived at water. Now find he did him an old man
- LXā'xp'āōt. "Wax nā'xa iau'a ēnatai; ēqetxē'Lau tēEn'wat. 24
he fished with "Pour do me there to other side; the moustier it pursues me.
- Ai'aq, qā'qacqac." "Hōhū! qā'xēwal amēnā'qacqac?" "Ai'aq, 25
Quick. grandfather." "Hōhū! where may be I your grandfather?" "Quick.
- wax nā'xa, gā'tata!" "Ō, qā'xēwal amēnā'tata?" "Wax nā'xa 26
pour do me, uncle!" "Oh, where may be I your uncle!" "Pour do me

- 1 kăpxô!" "Hôhû! qā'xēwāl amEnā'pxô?" LE'kxēamit Lkēx Lē'a'kil
elder brother!" "Hôhû! where may be I your elder brother? In stern of canoe there a woman was
- 2 gô qīX ēqī'ēyô'qxut. Pāl tepôqe i'Lala. "Ā wuska' wāx nā'xa
at that old man. Full boils her body. "Ā [exclamation] pour do me
- 3 ē'qsiX!" "Hô qada nīket ā'nqatē amEnô'lXam?" A'lta wāx
father-in-law!" "Hô why not before you said to me?" Now pour
- 4 atēā'yax iau'a ē'natai Ikenuwakeō'm. "Ai'aq māya gô tē'kXuqL.
he did him there to other side the thunderer. "Quick go to my house.
- 5 Iā'xkati mō'p'aya!" Take ā'yup!, kâ ma'nXi aLE'lXam qôLa
There enter!" Then he entered, then a little it arrived at water that
- 6 Lqī'ēyô'qxut. "TeōXoa amE'LElkel ilā'anLa'wat, qitqī'ēyô'qxut?"
old man. "Well! did you see him the one whom I pursue. together old men!"
- 7 "Nūket anE'LElkel." "Ai'aq, wāx nā'xa iau'a ē'natai!
"Not I saw him." "Quick, pour do me then the other side!
- 8 Langēmō'ktia Lgē'ciapōL." "Ē'kta nīLgēlā'xō Lciā'pōL?"
I shall pay it to you my hat!" "What shall I do with it a hat?"
- 9 "Iamkēmō'ktia ōgn'xolē." "Ē'kta niagēlā'Xo ukō'lē?" "Iamgē-
"I shall pay it to you my cane." "What shall I do with it a cane?" "I shall
- 10 mō'ktia x'ig itēā'ok." "Ē'kta nigēlā'xō-y'ioK?" "TeōXoa
pay it to you this my blanket." "What shall I do with it a blanket?" "Well,
- 11 camkēmō'ktia x'itik clā'nict." A'lta atēiō'lōt clā'nict. A'lta gō'yē
I pay it to you this twine." Now he gave it the twine. Now thus
- 12 atēā'yax iā'cauwit. Wōk; atēā'yax iā'cauwit. A'lta atēiō'lXam:
he did it his leg. Straight he made it his leg. Now he said to him:
- 13 "Neket mankō'tXumita Xak ōmē'Xole." A'lta nē'katē iā'cauwit.
"Not make stand on me that your cane." Now he came walk- ing across his leg.
- 14 Kā'tsēk qīX ē'qxēl ā'lta atēā-ikō'tXumit uyā'Xolē gō iā'cauwit.
Middle that creek now he made it stand on him his cane on his leg.
- 15 Take atēE'xumqī'ōya iā'cauwit. A'lta ayō'Xunē ēqetxē'Lau iau'a
Then he bent it his leg. Now he drifted the monster there
- 16 mā'ēmē. ALō'Xunē Liā'siapōL. "Ō2kula'm ēmē'xala! Iā'xkēwa
down stream. It drifted his hat. "Okulā'm [waves] will be your name! There
- 17 ikxalēLa-itx, iā'xkēwa qamEltei/mlētima. Ma'nix iā'q;atxal ixēlā'xō
storm, there you will be heard. When bad it will get
- 18 igō'cax, ka LEMē'siapōL qLTēE/mlētima.
the sky, then your hat will be heard.
- A'lta aci'xkō k;a uyā'xa Ikenuwakeō'm. Acxkō'mam, a'lta
Now they two went and his daughter the thunderer's. They two reached home their house, now
- 20 aLxē'la-it. A'lta nīket tq;ēx ā'teax uyā'k'ikala. A'lta Lōnas
they stayed. Now not like he did her his wife. Now I do not know
- 21 qa'nsix aLā'qxōya, n'lta kawē'X naxā'latek. Nāx'ō'tōm. Qē'xtēē
how many their sleeps, now early she arose. She went to bathe. Intend
- 22 aklq;ā'x Letā'ok. ALIXania'kuX. LēXt Liā'ok, LēXt Lga'ok
she pulled it their two's blanket. He rolled it around One his blanket, one her blanket himself.
- 23 ā'xka. A'lta qansi'X nixā'latek, a'lta Lōc Lē'a'kil, ō2, t;ō'kti
her. Now how often he arose, now there was a woman, oh, a pretty
- 24 Lē'a'kil. A'lta asxē'la-it. Nō'pōnem. A'lta qē'xtēē atēLq;ā'x
woman. Now they two stayed. It got dark. Now intend he pulled it
- 25 Letā'ok. A'lta nēket aklē'lutx. Agē'nk;ēmenakō. A'lta lē'lē
their two's blanket. Now not she gave it to him. She took revenge on him. Now a long time
- 26 t'ayā' atxē'la-it. A'lta tq;ēx agā'yax itēā'k'ikala.
good they stayed. Now like she did him her husband.
- A'lta qa'nsix ē'kolē nēkelō'ya qīX ēqī'ēyô'qxut. Nē'k'im:
Now how often whale he went to take that old man. He said:

- "Nixelō'texa ēteiqsiX!" "Nāket, nāket, nāket qa'nsix 1
 "I shall look at him my father-in-law." "No, no never
 aqixē'lōtexax." Kalā'lkūilē nē'xax. "Qā'toXui nixelō'texa!" A'lta 2
 he is looked at." Scold he did. "Must I look at him!" Now
 ayō'La-it; atcixē'lōtex, ska lūa'nxi ka atcē'ēlkel ēXt ē'kolē. 3
 he stayed; he looked at him, and a little then he saw him one whale.
 A'lta aya-i'La-it uyā'nXcin, ska ma'nxi qē'xtcē atciō'latek, take 4
 Now he went into net his dipnet, and a little intend he lifted it, then
 atsō'pēna xiX ē'kolē, atcā'kpenakō uyā'nXcin. Nē'kXiket 5
 he jumped that whale, he jumped out of it his dipnet. He looked
 iau'a mā'Xolē. Nau'i-y-i'gilget nē'xax. ALōitXuā'yuteō Lqā'xkul. 6
 there inland. At once lightning it got. It rained down hail.
 WeXt ē'kun nētē ē'kolē. Take weXt atciō'tipa. Take weXt 7
 Again one more came whale. Then again he dipped him up. Then again
 qē'xtcē atciō'latek. Take weXt atcā'kpenakō uyā'nXcin. A'lta 8
 intend he lifted him. Then again he jumped out of it his dipnet. Now
 niXē'XNa, a'lta Lqā'xkul ali'xax. A'lta nē'xkō, nē'Xkō'mam. 9
 he grew angry. now hail it did. Now he went home, he reached his home.
 Nau'i atcā'xaluketgō uyā'nXcin. Atcō'pa iā'qsiX, atcō'skam 10
 At once he threw it down his dipnet. He went out his son-in-law, he took it
 uqō'XxatsX. A'lta ā'yō gō tqā'nake. A'lta Lē'el ā'teax 11
 coal. Now he went to a rock. Now black he made it
 ōyā'tspux. A'lta itexā'x nē'xax, ikā'amtq nē'xax. A'lta 12
 his forehead. Now wind it got, southwest wind it got. Now
 atcō'pēwē tā'yaql iq'ēyō'qxut. Qē'xtcē atetūkōlā'kux, ā'nqatē 13
 he blew them his house the old man's. Intend he fastened them on long ago
 away roof.
 atetupē'XoXōē. "Ō, āe, ē'XtkinEmam imē'k'ikal. Miolā'ma 14
 he had blown them away. "O, daughter, go and look for your husband. Tell him
 wu'xē a'lta teinxelā'tcaya." A'lta nō'ya uyā'xa. Lap agā'yax 15
 to-morrow now he shall look at me." Now she went his daugh- Find she did him
 ter.
 itcā'kXikala: "O, imē'qsiX tā'yaql LE'klek" nē'xax. Ixā'xo-il 16
 her husband: "Oh, your father- his house broken same. He said much
 in-law.
 wu'xē a'lta mixelā'texaya." A'lta atelō'skam lteuq, nixemē'nakō. 17
 to-morrow now you shall look at him." Now he took it water. he washed his face.
 A'lta Lō nē'xauē. A'lta aci'xkō -y-uyā'kXikal. A'lta aeklūkōlā'kō 18
 Now calm it got. Now they two his wife. Now they two fastened
 went home boards on roof
 tē'Laql. "Wu'xē nai'ka-y-i'qsiX nō'Xlaiē. Menxelō'toxaiē." 19
 their house. "To-morrow I father-in- I shall go to You shall look at me."
 law! water.
 Nē'kteuktē, take ā'yulx ēiā'qsiX, ska ma'nxi ka nē'tē ēXt 20
 It got day. then he went to his son-in- and a little then he came one
 water law.
 ē'kolē. Take ayayī'La-it uyā'nXcin. A'lta atciō'latek. A'lta 21
 whale. Then he went into net his dipnet. Now he lifted him. Now
 atcē'xaluketgō mā'Xolē qiX ē'kolē. "Hōhō! itci'qsiX, t'ā'qēa 22
 he threw him down inland that whale. "Hōhō! my son-in-law, just as
 nai'ka itci'qsiX." Take nē'Xkō iā'qsiX. "Ē'ka nai'ka itci'qsiX 23
 I my son-in-law." Then he went his father- "Thus as I my son-in-
 home in-law. law
 ka ā'nqatē ngolē'LEXemk." 24
 then long ago I got a person."
 [when]
 A'lta agā'wan naxā'lax uyā'kXikal. Lē'lē ka nakxa'tō. Smōkst 25
 Now pregnant she got his wife. Long then she gave birth. To two
 aksaxu'to. A'lta atciō'lXam iā'qsiX: "Ai'aq, ai'aq, Lgā'lemam 26
 she gave birth Now he said to him his father- "Quick, quick, go to take them
 to two. in-law.
 llēq'am; ka nitsEnō'kstX atge'yēmōcXam." Ā'2yōptek 27
 wolves; when I small they played with me." He went inland

- 1 ateuḡō'lemam smō'kst eLē'qī'am. Atei'etuk^u smō'kst eLē'qī'am.
he went to take them two wolves. He carried them two wolves.
- 2 Aci'tk^uL^uam gō tē'Laql, atēilXā'kXuē qīX iqi'ēyō'qxut. A'lta
He carried them to his house, he threw them down that old man. Now
home before him
- 3 aegia'qciemenīL, aegixk; ayō'kux. "Atgenxle'lXta-it! ai'aq, ai'aq,
they two bit him much, they two pulled him "They forgot me! quick, quick,
often.
- 4 eE'k^uta!" Take atei'etuk^u; weXt atēalō'ketxam. A'lta weXt
carry them Then he carried them two; again he went and carried Now again
two!" them two back.
- 5 aLxē'la-it. iūLqtē aLxē'la-it. "Ai'aq, ai'aq, skā'lemam s'i'sxut
he stayed. A long time he stayed. "Quick, quick, go and take them two two black
bears
- 6 sge'xēm^usXema." Take ā'yū iā'qsiX. Take atei'k^uam ēi'tsxut.
my two playfellows." Then he went his son-in-law. Then he carried him the black
bear.
- 7 Ā'yup!, atēilXā'kXuē. Take atēi'cgam ēqi'ēyō'qxut qōeta
He entered, he threw him down. Then he took him the old man those
two
- 8 s'i'sxut. A'lta tē'qteq asgā'yax iau'a, aegixa'luketgux, iau'a
two black Now clap they two did there, they two threw him there
bears. down.
- 9 aegixa'luketgux. "Ai'aq, ci'k^uta, ci'k^uta; a'lta ekinXE'LEluX."
he two threw him "Quick, carry them carry them two; now they two do not know
down. me."
- 10 A'lta atēalō'ketxam iā'qsiX atei'etuk^uL. NiXkō'mam iā'qsiX.
Now he carried them two his son-in-law he carried them He arrived at his his son-in-
his back two. house law.
- 11 A'lta weXt aLxē'la-it. A'lta atēiō'lXam iā'qsiX: "Ai'aq,
Now again they stayed. Now he said to him to his son-in-law "Quick,
in-law
- 12 ai'aq, skā'lemam scā'yim." A'lta ā'yō iā'qsiX atēiō'lemam
quick, go and take them two two grizzly Now he went his son-in- he went and took
bears. law them two
- 13 scā'yim. A'lta ā'yō iā'qsiX: "Ayamtgā'lemam!" A'lta
two grizzly bears. Now he went his son-in-law: "I come to fetch you two!" Now
two
- 14 atei'etuk^u atēō'k^uam gō tē'Laql. Aia'skōp!. Take
he carried them two he carried them to his house. He entered. Then
to the house
- 15 atēilXā'kXuē iā'qsiX. Ā! a'lta ackiō'pēqLa iā'qsiX. Pāl ka'nauwē
he threw them his father-in-law. Ā! now they two scratched his father-in-law. Full all
down to him
- 16 ā'yalēa Lēā'owilkt. "Ā, ci'k^uta i'qsiX! A'lta ekinXE'LEluX."
his body blood. "Ā, carry them two son-in-law! Now they, two do not
know me."
- 17 A'lta atei'etuk^u iā'qsiX atēaalō'ketqam. A'lta weXt aLxē'la-it.
Now he carried them his son-in-law he carried them two Now again he stayed.
two on his back
- 18 Lē'lē ka weXt atēiō'lXam iā'qsiX: "Ai'aq, skā'lemam skoāyawa!"
A long then again he said to him his son-in-law: "Quick, go and take two panthers!"
time them two
- 19 Take ā'yō iā'qsiX. Ayū'2ptek, take atēiō'lXam: "Iamtkā'lemam!"
Then he went his son-in-law. He went inland, then he said to them "I came to take you
two!"
- 20 A'lta atei'etōk^u, atēō'k^uam gō tē'Laql. Ateixā'laklē, aya'skōp!.
Now he carried them he carried them to his house. He opened the door, he entered.
two to house
- 21 Take atēilXā'kxue iā'qsiX. A'lta aegioḡē'qla. Pāl nē'sax
Then he threw them his father-in-law. Now they two scratched him. Full got
down to
- 22 Lēā'owilkt iā'qsiX ā'yalēa. "Ā, ci'k^uta, i'qsiX. A'lta ekinXE'LEluX."
blood his father-in-law his body. "Ā, carry them son-in-law. Now they two do not
in-law two. know me."
- 23 A'lta atei'etōk^u iā'qsiX. Acalō'ketxam.
Now he carried them his son-in-law. He carried them on
two his back.

- "Tea, ē'qsiX! LEX txkealā'xōma ō'm'ēcX." A'lta ā'eto 1
 "Well, son-in-law! split we two will go and a tree." Now they two went
- iā'qsiX. A'lta tSEX askcā'lax ō'm'ēcX. TSEX acxā'lax ō'm'ēcX 2
 his son-in-law. Now split they two did it a tree. Split they two did it a tree
- aci'tkum. Ateio'lXam iā'qsiX: "Ni'Xua mxal'ā'yakō. 3
 half. He said to him to his son-in-law: "Well, put yourself between them.
- Ayi'La-it k;a mxal'ā'yakūē!" Take ayayi'La-it iā'qsiX. 4
 Sit down in there and put yourself between them!" Then he sat down his son-in-law.
- Take atetā'wilx:t etā'xatecāōx. Take Lu'XLuX atei'tax ka'nauwē. 5
 Then he pushed aside the two wedges. Then break he did them all.
- Ayanwēā'yakuit iā'qsiX. Take atciē'taql, nēxkō. Iū'lqtē 6
 He enclosed him his son-in-law. Then he left him, he went home. Long
- ā'yō. A'lta gō'yē atei'tax tiā'pōtē. Take tSEX atexā'lax 7
 he went. Now thus he did them his arms. Then break he did it for him
- kaX ō'm'ēcX. Take atcā'kxōnē ā'natai, ga-y-iō'yam gō 8
 that tree. Then he carried it on his shoulder one side, then he arrived at
- tē'Laql, take atcā'xkaluketgō. Gō2m nē'xau. Take ayō'pa 9
 their house, then he threw it down. Gum it made. Then he went out
- iā'qsiX: "Ohō! itei'qsiX, t'ā'qē nai'ka itei'qsiX." A'lta 10
 his father-in-law: "Oho! my son-in-law, just as I my son-in-law." Now
- alxē'la-it. Take etā'qo-il aci'xax ciā'xa. 11
 they stayed. Then large [dual] they two became his two sons.
- Take atciō'lXam iā'qsiX: "Ai'aq ikō'lemam ē'tcipk;ala gō 12
 Then he said to him to his son-in-law: "Quick, go and take it the hoops at
- tiō'LEma ikē'x." Take ā'yō iā'qsiX; kulā'i ā'yō. Take ayō'yam. 13
 supernatural it is." Then he went his son-in-law; far he went. Then he arrived.
- A'lta gō'yē' tixlā'kōt tē'lXem. A'lta kāt'sek qEXukskoā'ilil 14
 Now thus they stood in circle people. Now in middle it was rolled often to and fro
- gō'qō'tac tē'lXem. A'lta ayō'La-it, texap nē'xax. Nāpōnem. Take 15
 at those people. Now he stayed, hesitating he was. It grew dark. Then
- ateikpā'na; qxul atcē'lax iā'pōtē. A'lta nē'xenakō atciunkō'mit. 16
 he jumped at it; hang he did it on it his arm. Now he ran, he carried it away.
- A'lta atige'ta ka'nauwē; a'lta tk;ēwaXē'ma atge'tax. Qaxē'ltxa 17
 Now they pursued all; now torches they made them. How
- kulā'i aqige'ta, take naxa'nkikena uyā'k'ikal. Take akcō'lXam 18
 far he was pursued, then she thought his wife. Then she said to them two
- cgā'Xa: "Ai'aq, Lā'qlāq mtge'lax Lemtā'xqacqac." A'lta 19
 her two children: "Quick, strike you two do him your grandfather." Now
- ackto'cgam tē'm'ēcX, a'lta Lā'qlāq acge'etax Lstā'xqacqac. A'lta 20
 they two took them sticks, now strike they did him their grandfather. Now
- alXelgē'lXal Letā'xqacqac. Alā'xti alXa'wi'yuc. A'lta actā'auwiLxt. 21
 he cried their two's grandfather. Then he urinated. Now it rained.
- Take tEXē'pteXep nōxōx tiō'LEma tgā'k;ēwaXEMA. Take 22
 Then extinguished got the supernatural their torches. Then
- nēXatgō'mam. 23
 he came home.
- A'lta weXt alXēla-it iō'lqtē. A'lta weXt nē'k'im iqi'ēyō'qxut: 24
 Now again they stayed long. Now again he said the old man:
- "Ai'aq, ai'aq, tkā'lemam tiō'LEma tē'gaq;pas." A'lta nixa'lt. 25
 "Quick, quick, go to take them the supernatural their targets." Now he made
- Xuitek. A'lta ā'yō. A'yō2; ayō'yam gō tiō'LEma. A'lta wā'q;pas 26
 himself. Now he went. He went; he arrived at supernatural. Now target

- 1 ugō'kXuiX. A'ltā teXep nē'xax. Nāpōnem ka atetō'egam.
they played. Now hesitating he got. It got dark then he took them.
- 2 Nixa'tenkō. A'ltā atgētaa tiō'LEMA. Wax atge'tax tgā'k;ēwaXema.
He came running. Now they pursued him the supernatural beings. Light they did their torches.
- 3 A'ltā nixate'nkō hēi2! A'ltā aqē'tuwa. Qaxē'2 ka naxa'nkikena-y.
Now he came running bel! Now he was pursued. Sometime then she thought
- 4 ūyā'k'ikala. Akeō'lXam egā'xa: "Ai'aq, Lā'qLāq mte'qxax
his wife. She said to them her two children: "Quick, strike you two do him
- 5 mtā'xqaeqac. A'ltā actō'egam tē'mēcX. A'ltā Lā'qLāq aegā'yax
your two selves' Now they two took sticks. Now strike they two did him
- 6 Lēā'xqaeqac. A'ltā acixelgē'lXala Letā'xqaeqac. A'ltā akeElgē'egam
their two selves' Now they hurt him their [dual] grand- Now she helped them [dual]
grandfather. father
- 7 Letā'naa. Ā'2ltā nixa'wiyue iq;ēyō'qxut. A'ltā acta'auwilXt.
their [dual] Now he urinated the old man. Now it rained.
mother.
- 8 TeXE'pteXep nō'xōx tgā'k;ēwaXema tiō'LEMA. A'ltā
Extinguished they got their torches the supernatural beings. Now
- 9 nixatenkō'mam. Atete'tk^uta tē'gaq;pas.
he came home. He carried them the targets.
A'ltā alXē'la-it iō'Lqtē. Ateō'lXam uyā'k'ilala: "A'ltā nō'ya.
Now he stayed long time. He said to her to his wife: "Now I shall go.
- 11 Nō'ya, kulā'i nō'ya." A'ltā nixa'ltXuitek. Aktō'egam tiā'ktēma.
I shall go, far I shall go." Now he made himself ready. He took them his ornaments.
- 12 Atixā'lax ka'nauwē2. Atetō'egam tiā'xalaitan mō'keti nauwē'k;c.
He put them on himself all. He took them his arrows two [quivers] &c.
- 13 A'ltā ā'yō. A'yō2, kulā'i ā'yō. A'ltā ateika'ōm ē'lXam, qui'num
Now he went. He went, far he went. Now he reached it a town, five
- 14 ciā'xilxē ē'lXam. Ā'yūp! kē'mk-itē gō gitanō'kstX t'ōL. A'ltā
its blocks town. He entered the last at having smallness house. Now
[pl.]
- 15 amō'ketiks ōxoēlā'itX tq;ēyō'qtiks. A'ltā ā'yop! gō qōcta
two there were old ones. Now he entered at those [dual]
- 16 eq;ēyō'qxut. "Ō, kule'ts teLXgō'mita iq;ē'sqēs Lkā'nax." Take
two old ones. "Oh, once more he will make him blue-jay a chief." Then
unhappy
- 17 nēxa'nkikena iq;ē'sqēs: "LgōLē'lEXEmk Ltē'mam gō-y-ukō'lXul
he thought blue-jay: "A person he arrived at mice
- 18 tē'etaql." Take ā'yō iq;ē'sqēs nigē'ketam. A'ltā nau'itka
their [dual] Then he went blue-jay he went to see him. Now indeed!
house."
- 19 Lkā'nax Lōc. Take nē'Xtakō iq;ē'sqēs. Take ateiō'lXam
a chief there was. Then he returned blue-jay. Then he said to him
- 20 iā'xak;Emāna iq;ē'sqēs: "Lkā'nax Ltē'mam. Lemgē'tiam.
his chief blue-jay: "A chief came. He came to play with you.
- 21 Wā'q;pas mtxcgā'ma." Take weXt nē'Xtakō iq;ē'sqēs: "Ā
Target you two will play together. Then again he returned blue-jay: "Ah,
- 22 teimaXue'mut nteā'xak;Emana. Wā'q;pas mtxcgā'ma." Take
he wishes to play with you our chief. Target you two will play together. Then
- 23 nē'k'im: "O." Nē'Xtakō iq;ē'sqēs. "qiX ikā'nax nē'k'im:
he said: "Oh." He returned blue-jay. "That chief he said:
- 24 'O.'" Take weXt nē'Xtakō iq;ē'sqēs: "Ai'aq, ai'aq, mō'lXa
'Oh!'" Then again he returned blue-jay: "Quick, quick, go to the beach
- 25 Lgmā'xo-ilL kā'nax." Take atetō'egam tiā'xalaitanEma iq;ē'sqēs
he said often to you the chief. Then he took them his arrows blue-jay

- iā'xak; Emana. Take ā'yulx iq; ē'sqēs iā'xak; Emana. Take weXt 1
his chief. Then he went to the beach his chief. Then again
- nē'xankō iq; ē'sqēs: "Ā take ā'yulx nteā'xak; Emana." Take ā'yulx 2
he ran blue-jay: "Ah then he went to our chief." Then he went to the beach
- qiX ikā'nax. A'lta aexē'cgam wāq; pas. A'lta aqā'yul x'ix ē'Xat 3
that chief. Now they two played target. Now it was won that one together from him
- ikā'nax. Nē'k'il iq; ē'sqēs iā'xak; Emana. Aqtē'xol tiā'ktēma 4
chief. He won blue-jay his chief. They were won from him his ornaments
- ka'nauwē2. Aqtē'xol tiā'xalaitanema. Aqlē'xol Lā'yaqsō, aqē'xol 5
all. They were won from him his arrows. It was won from him his hair, it was won from him
- ā'yaqtq, aqē'xol iā'potē, kā'namōkst tiā'pōtē aqtē'xol. Aqtē'xol 6
his head, it was won from him his arm, both his arms were won from him. They were won from him
- tiā'wit ka'namōkst. A'lta aqiXgō'mit. Laq° aqlē'xax Lā'yaqsō. 7
his legs both. Now he was made unhappy. Cut off it was done his hair.
- A'lta aqiupō'nit gō tXut. A'lta pō'lakli actō'iX qō'eta ckō'lXol. 8
Now he was hung in smoke. Now dark they went those mice [dual] always [dual].
- Acklē'lok'ixax Lteuq. Aegilē'mamx ka'nauwē-y-ō'pol ē'ka. 9
They two brought it to water. They two gave him every night thus.
- ĒXt iqē'tāk k; ā'ya nē'xax. Ace'k'im ciā'xa: "Qōi 10
One year nothing he got. They two said his two sons: "Let us
- atxōgiō'xtkinemam i'txam." A'lta aexā'lXuitek. Acktō'cgam 11
we two go to look for him our [dual] father." Now they two made themselves ready. They two took them
- tetā'ktēma. Acktō'cgam tē'etaq; pas. Acktō'cgam etā'xalaitan. A'lta 12
their [dual] orna- They two took their targets. They two took their [dual] arrows. Now ments. them
- ā'etō. Ā'etō, kulā'i ā'etō. Lap aegā'yax ē'lXam. Adē'2 iā'aiteLx 13
they two They two far they two Find they did it a town. Ah, large went. went.
- x'ik ē'lXam. "Lō'nas yaXkō'k Ltxā'mama Lōc." A'etop! gō qō'gō 14
that town. "Perhaps there our [dual] father is." They two entered
- gitanō'kstX t'ōl. A'lta amō'ketiks ōxoelā'itX tqi'eyō'qtiks. 15
having smallness house. Now two there were old ones.
- "Anā'2 qēXanā'Xemet! qā'xēwa amtē'mam?" "Ā, ē'ntam 16
"Anah! our [dual] two chiefs! whence did you [dual] come?" "Ah, our [dual] father
- ntgiō'xtkin." "Kulē'te teuXgō'mita tkanā'Xemet iq; ē'sqēs. 17
we two search for him." "Once more he will make two chiefs blue-jay. unhappy
- Ā'nqatē Lē'Xat Lkā'nax altē'mam. AqlXgō'mit; gō tXut alupō'nit. 18
Long ago one a chief he came. He was made un- in smoke he put him happy; up.
- Qēnē'qetxen nē'taika; ntkLElē'menil Lteuq; nLgilē'menil 19
We two made him happy we two; we two give it to him water; we two give it to him to eat
- iLxā'lemax. A'lta k; ē siā'xōst; Lk; ō'plk; ōp aci'xax." Lā2 ka 20
food. Now nothing his eyes; snuk they got." Some then time
- nixa'nikikena iq; ē'sqēs: "Take altē'mam Lkā'nax gō-y-ukō'lXul 21
he thought blue-jay: "Then it came a chief at the mice
- tē'etaql." Take nē'xankō, nigē'ketam iq; ē'sqēs. A'lta amō'ketike 22
their [dual] Then he ran, he went to see blue-jay. Now two house"
- tkanā'xemet ōxoelā'itX. Take nē'Xtakō iqē'sqēs. Take atēiō'lXam 23
chiefs there were. Then he returned blue-jay. Then he said to him
- iā'Xak; Emana: "Amō'ketike ōxoelā'itX tkanā'xemet gō ckō'lXul 24
to his chief: "Two there are chiefs at the two mice

- 1 **te'etaqL.** Cogē'tiam." "O," nē'k'im iā'xak; Emana iq; ē'sqēs. Take
their [dual] house. They two came to play. "Oh," said his chief blue-jay's. Then
- 2 **weXt** nē'Xtakō iq; ē'sqēs. "Ā teimtaXuē'mul nteā'xak; Emana.
again he returned blue-jay. "Ah, he wishes to play with you two our chief.
- 3 **Wā'q; pas** mexegā'ma." Nēket qā'da aegio'IXam. Take weXt
Target you will play to-gether. Not [any] how they two spoke to him. Then again
- 4 **nē'xaukō** iq; ē'sqēs. Ateio'IXam iā'xak; Emana: "Mō'Xa!" Lō'ni
he ran blue jay. He said to him his chief: "Go to the beach!" Three times
- 5 **nē'Xtakō** iq; ē'sqēs. Nēket qā'da aqio'IXam. Gō la'kti nē'Xtakō
he returned blue-jay. Not [any] how was spoken to There four times he returned him.
- 6 **ka** atcā'yuket qix iXge'ax. Aqā'yuket iq; ē'sqēs.
then he looked at him that youngest one. He was looked at blue-jay.
Nau'i aLE'XLXa ka'nauwē Lā'yaqsō. Nē'Xtakō, nixilk tē'tekō
At once it caught fire all his hair. He returned he told him
- 8 **iā'xak; Emana:** "A, ōxoē'ma tkañā'ximet tgate'mam. Aqā'nuket
his chief: "Ah, others the chiefs they came. I was looked at
- 9 **xix' ō'kuk,** kā'nauwē aLE'XLXa LE'kxaksō. Mā'Xa aegenō'IXam."
that there, all it caught fire my hair. Go [dual] they two said to me." to the beach
- 10 **Lā2,** a'lta a'ctōLX. A'lta ōxoē'neXat tā'yaq; pas: "Q'axtei'X
Some now they two went to the beach. Now they stood in the ground his targets: "How bad
- 11 **tik te'q; pas!"** Lu'XLuX aegē'tax qō'ta te'q; pas. Aeguxō'kXuē.
these targets!" Pull out they two did those targets. They two threw them away.
- 12 "x'itē'k te'ntaq; pas nē'taika tgt; ō'kti." Aegō'Xuina te'etaq; pas.
These our [dual] targets our [dual] good. They two placed them in ground their [dual] targets.
- 13 **Lgā'kt; ōma** qō'ta te'q; pas. A'lta aLXē'cgam wā'q; pas. A'lta
They shone those targets. Now they played target. Now
- 14 **aqā'yul** iq; ē'sqēs iā'xak; Emana. Aqtē'xol iā'xak; Emana iq; ē'sqēs
it was won from him blue-jay his chief. They were won from him his chief blue-jay
- 15 **tiā'ktēma** ka'nauwē. A'lta aqtē'xol tiā'IXama ka'nauwē2. Aegā'yul
his ornaments all. Now they were won from him his people all. They two won from him
- 16 **Letā'mama.** Aqā'yul. iq; ē'sqēs. A'lta aLiXā'mōtk Lā'yaqsō.
their [dual] father. He was won from him blue-jay. Now he betted it his hair.
- 17 **AqLē'xol** Lā'yēqsō. NiXā'mōtk ā'yaqtq, niXā'mōtk tiā'pōtē.
It was won from him his hair. He betted it his head, he betted him [them] his arms.
- 18 **Aqtē'xol** tiā'pōtē. AtiXā'mōtk tiā'cōwit. Aqtē'xol ka'nauwē.
They were won from him his arms. They betted them his legs. They were won from him all.
- 19 **A'lta** aqō'cgam lakt uk; unā'tan. Aqa-ilā'wit gō-y-uyā'ts; puX
Now they were taken four potentilla roots. They were put into him at his forehead
- 20 **uk; unā'tan.** Aqō'cgam uguē'luXteutk, aqa-ilā'wit ya'kwa ka'nauwē
the potentilla roots. They were taken pieces of flint, they were put into him here all
- 21 **ā'yāl'a.** AqLō'cgam pteix LE'LuWelkLuWelk. Pteix aqā'yax
his body. It was taken green mud. Green it was made
- 22 **iā'wan;** pteix aqā'yax iā'kōtēX.
his belly; green it was made his back.
A'lta aqiuXtkē'mit: "IkaLē'nax imē'xala. Nā'ket muXugō'mita
Now he was thrown into "Green sturgeon your name Not you will make them the water and he swam: will be. unhappy
- 24 **tkañā'xemet."** Aqiu'cgam iq; ē'sqēs. Aqē'xaluketgō: "Iq; ē'sqēs
chiefs. He was taken blue-jay. He was thrown away: "Blue-jay

imē'xala. your name will be	Nāket Not	qa'nsiX ever	muXugō'mita you will make them unhappy	tkanā'xēmet. chiefs.	Ka'nauwē Every	1	
i'kta, ma'nix thing, if	i'kta thing	iā'q;atxala bad	ixā'xō, will get,	mxā'xo-ilma you will always say	wa'tsetsetse- wa'tsetsetse-	2	
tsetsetse! tsetsetse!	Ō Oh,	Lemtā'xauyam! your [dual] pity!	Ka'nauwē Every	i'kta ā'Lqī thing later on	mtgiā'xo you two will eat it	3	
it;ō'kti. good.	Ka'nauwē All	tkōxoē'ma berries	mtkta'xō." you two will eat them."	Take Then	aciū'egam they two took him	4	
Letā'mama. their [dual] father.	A'lta Now	acgā'yuk"i they two carried him	gō to	Lteuq. water.	A'lta pō'pō Now blow	acgā'yax; they two did him;	5
nē'k'iket. he saw.	A'lta Now	ali'xkō. they went home.				6	

Translation.

Once upon a time there were five brothers. The four older ones went hunting elk every day and left the youngest one at home. Their house was full of meat and of tallow. Once upon a time the youngest brother felt lonesome, and said: "O, I wish he would come, the Glutton, and eat all the meat." Four days he continued to say so, then he heard a noise like the shaking of rattles at the door. Now a person appeared who was so large that his blanket consisted of two elk-skins. It had a fringe of elk-hoofs. He entered, sat down, and said: "O, grandson, I am hungry." The boy arose and gave him some meat and tallow. When he looked the stranger had eaten it all. He gave him more, and when he looked again it had all disappeared. The whole day long he gave him meat and tallow. In the evening his brothers came home and brought a fresh supply of meat. When they saw what had happened they said to him: "What did you do? How did the evil spirit come here?" The boy replied, "I felt lonesome, and said: 'O, I wish he would come, the Glutton, and eat all the meat.'" "Oh, you fool, certainly the monster will eat us." They fed him all night until sunrise. They continued to feed him the whole day. Then the meat was at an end. The youngest brother said to the monster: "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "Now there are only skins and you," he says. "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "Now there are only skins and you," he says. "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "Now there are only skins and you," he says. Now they began to understand him. They boiled skins and gave them to him. For a long time he continued to eat and it grew dark again. Then they dug a

hole in the ground, sharpened some arrow-wood, which they placed upright at the place where they used to sleep, and then escaped through the hole which they had dug. At a distance from the house they came out of the hole. They left their bitch at the entrance to the hole and said to her: "If the monster asks you which way we have gone, point with your head another way and call 'Wo'." Then they ran away.

When the day began to dawn the monster awoke and made a jump at where he believed the brothers to be; then he fell on the sharp sticks which pierced his belly. He pulled them out of his body, broke them, and saw that the brothers had escaped through the hole. He followed them, and when he came to the outlet of the hole, he found the bitch. He asked: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them. But after a while, when he did not find their tracks, he turned back. Then again he said to the bitch: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them, but he did not find their tracks and turned back. Three times he pursued them, then he found their tracks which he followed. He followed them a long distance, and finally overtook the eldest brother. He killed him. He ran on and overtook the next one, whom he also killed. He ran on and killed one more. Thus he overtook and killed the four eldest brothers. Now the youngest only was left. He fled, and arrived at a river where he found an old man, the Thunderer, who was fishing with a dipnet. He said, "Take me across; the monster pursues me. Quick, quick, grandfather!" "Hohoo, who is your grandfather?" "Quick, quick, take me across, uncle." "Hohoo, who is your uncle?" "Take me across, elder brother." "Hohoo, who is your elder brother?" In the stern of the canoe there was an old woman whose body was full of scabs. Now the young man said, "O, please take me across, father-in-law." "Ho, why did you not say so before?" Then he took him across. "Quick, quick, go to my house and enter!" Then he entered and the old man stayed in his canoe. After a little while the monster arrived at the river and said to the old man, "Did you see the one whom I pursue?" "I did not see him." "Quick, quick, take me across; I will give you my hat in payment." "What shall I do with a hat?" "I will give you my cane." "What shall I do with a cane?" "I will pay you with my blanket." "What shall I do with a blanket?" "I will give you this twine." This he accepted. Then the Thunderer stretched his leg across the river, and said: "Walk across over my leg, but take care that you do not strike it with your cane." Now the monster walked over his leg. When he was in the middle of the river he struck it with his cane. Then the Thunderer bent his leg, the monster fell into the water and drifted down toward the sea. His hat fell down, and drifted down after him. Then the Thunderer said: "Ōkulā'm

(noise of surf) will be thy name; only when the storm is raging you will be heard. When the weather is very bad your hat will also be heard."

Now the Thunderer and his daughter went home. They lived there for some time. The young man did not like his wife. After several days she arose early and went to bathe. When she tried to touch her husband he rolled his blanket about himself. They had each a separate blanket. After several days he rose, then he saw that she had become a beautiful woman. Now they continued to live there. It grew dark. Now when he tried to touch her she rolled her blanket around herself. She took revenge on him. But after awhile they began to like each other.

The Thunderer used to go whaling every day, and the young man said: "I shall look on when my father-in-law goes whaling." "No, no; nobody ever looks at him when he goes whaling." He got angry and said: "I must see him." Now after awhile he looked at him. Soon he saw a whale which went into the dipnet which the Thunderer held. The latter lifted it, but the whale jumped over the rim of the net. The Thunderer looked toward the land, and at once there was thunder, lightning, and hail. Another whale entered his dipnet and he lifted it, but when he did so the whale jumped out of the net. Then the Thunderer got angry, and it began to hail and to storm. He went home and threw down his dipnet. Then his son-in-law left the house, took some coal, and went to a rock. He blackened his forehead and soon a southwest wind arose which blew away the old man's house. He tried to fasten the boards to the roof, but was unable to do so. Then the Thunderer said to his daughter: "Oh, child, go and look for your husband. Tell him to-morrow he may look at me when I go whaling." His daughter went and found her husband. She said: "Oh you destroyed your father-in-law's house. He says to-morrow you may look at him when he catches whales." Then the young man took some water and washed his face. It became calm. He went home with his wife and helped the old man fasten the boards to the roof. He said to his father-in-law: "To-morrow I shall go down to the beach and you shall see me catching whales." On the following morning they went down to the beach together. After a little while a whale entered the dipnet. The young man lifted it and threw the whale ashore. Then the Thunderer said: "Hohoo, my son-in-law, you are just as I was when I was a young man."

Now the Thunderer's daughter became pregnant. After awhile she gave birth to two children. Then the old man said to his son-in-law: "Quick, quick, go and catch two wolves; I used to play with them when I was young." He went to the woods and caught two wolves which he carried to his father-in-law's house. He threw them down at his father-in-law's feet and they bit him all over and hauled him about. He cried: "Oh they have forgotten me; quick, quick, carry them back." The

young man took them and carried them back. After awhile the Thunderer said: "Go quick and catch two bears; I used to play with them when I was young." Then his son-in-law went and caught two black bears. He carried them to the house of his father-in-law and threw them at his feet. Then they took hold of him, struck him with their paws, and threw him about in the house. "Oh," he cried, "carry them back, carry them back, they do not remember me." The young man carried them back. Again after awhile the Thunderer said: "Go quick and catch two grizzly bears; I used to play with them when I was young." The young man went into the woods, and when he found the grizzly bears he said: "I came to carry you along." He carried two of them to his father-in-law's house. He entered and threw them at the feet of his father-in-law. Oh, now they scratched him all over so that his body was full of blood. "Oh, carry them back, carry them back, my son-in-law, they have forgotten me." Then his son-in-law carried them back. Then after some time the old man said: "Go quick and catch two panthers; I used to play with them when I was young." Then the young man went into the woods and [when he met the panthers] he said: "I come to take you along." And he carried two of them to his father-in-law's house. He opened the door, entered, and threw them at his father-in-law's feet. Then they scratched him all over, and his whole body was full of blood. "Oh," cried he, "carry them back, carry them back, they do not know me any more." Then the young man carried them back.

[After awhile the Thunderer said:] "Come, son-in-law, let us go and split a log." They went and split a log in half. He said to his son-in-law, "Crawl in there and stem your arms against the log." The young man sat down in there. Then the old man knocked aside the wedges and broke them all. The tree closed over his son-in-law. He left him and went home. He went a long distance. The young man, however, kept the log apart with his elbows and broke it. He carried it home on his shoulder. He came home and threw it down in front of the house. When his father-in-law heard the noise he went out and [on seeing the young man] said: "Oh, my son-in-law, you are just as I was when I was young." They remained there and the children grew up.

Then his father-in-law said to him: "Oh, go to the supernatural people and bring me their hoops." The young man went, a long time he went, and finally he reached the country of the supernatural people. They stood in a circle, the hoop was being rolled to and fro in the circle. He was afraid to approach them any nearer and stood aside. But when it grew dark he made a jump and caught the hoop by pushing his arm through it. Then he ran away, carrying the hoop. The supernatural people lit their torches and pursued him. They pursued him a long distance; then his wife thought of him and told

her children, "Now whip your grandfather." They took a stick and whipped him; then he cried and urinated. It began to rain and the torches of the supernatural people were extinguished. Thus he reached home.

After a while the old man said again, "Now go and bring the targets of the supernatural people." He made himself ready and went. After a long time he reached the country of the supernatural people. They were shooting at targets. He was afraid, but when it was dark he took the targets and ran away. Then the supernatural people lit their torches and pursued him. He came running, heh! He was pursued. After some time his wife thought of him and told her children, "Now whip your grandfather." They took a stick and whipped him; their mother helped them. Then the old man urinated, and it began to rain. Thus the torches of the supernatural people were extinguished, and the young man reached home carrying the targets.

After awhile he said to his wife, "Now I shall leave you." He made himself ready, put on all his dentalia and took two quivers full of arrows. Then he went. After awhile he reached a large town which consisted of five rows of houses. The last house was very small. This he entered and found two old women [the mice. When they saw him they said:] "Oh, now Blue-Jay will make another chief unhappy." Then Blue-Jay thought, "A person came to the house of the mice." He went to see and, indeed, there was a chief in the house. Then Blue-Jay went back to his chief and said: "A chief has arrived; he wants to have a shooting match with you." Then he went back to the stranger and said: "Our chief wants to play with you. You will have a shooting match." He said: "Oh." Blue-Jay ran back [to his chief and said]: "That chief said 'Oh.'" He went back again: "The chief says to you you shall come down to the beach quickly." Then Blue-Jay's chief took his arrows and went down to the beach. Blue-Jay ran back [to the stranger and said]: "Our chief went down to the beach." Then the other chief went down to the beach. Now they shot at the targets. The other chief lost and Blue-Jay's chief won. He lost all his dentalia. He lost his arrows. He lost his hair. He lost his head. He lost both his arms. He lost both his legs. Then they made him miserable. They cut off his hair and hung him up in the smoke. But at night the two mice always went and gave him water and gave him to eat. Every night they did so.

One year he had been away. Then his sons said, "Let us look for our father." They made themselves ready, put on their dentalia, took their targets and their arrows. Then they went, they went a long distance; they found a town, oh, a large town. [They said:] "Perhaps here we shall find our father." They entered that small house. There were two old women [who said]: "Oh, chiefs, where did you come from?" "We search for our father." "Oh, Blue-Jay will make miserable two more chiefs. A long time ago a chief came and they made him mis-

erable and put him into the smoke. But we always gave him water; we always gave him food. He has lost his eyes."

After some time Blue-Jay thought that a chief must have arrived at the house of the mice. He ran there to look and he found two chiefs. Then he went back and said to his chief: "Two chiefs have arrived; they stay at the house of the mice; they came to play with you." "Oh," replied Blue-Jay's chief. He ran back [to the house of the mice, and said to the strangers]: "Our chief wants to play with you. You will have a shooting match." They did not say anything. Then Blue-Jay ran back and said to his chief: "Go down to the beach!" Three times Blue-Jay went back. But they did not speak to him. When he went there the fourth time the younger brother looked at him. He looked at Blue-Jay. At once all his hair began to burn. Then he returned and told his chief, "O, these strangers are more powerful than we are. They looked at me and my hair caught fire. They tell you to come down to the beach." After a little while they went down to the beach. Two targets were stuck into the ground. [They said:] "How bad are these targets!" and they pulled them out and threw them away. "Here, our targets are good." They put their targets into the ground. Their targets were shining. Then they began to shoot. Now Blue-Jay's chief lost. He lost all his dentalia. He lost all his people. They won their father from him. They won Blue-Jay. Now they staked his hair and they won it. They staked his head, they staked his arms. They won his head and his arms. They staked his legs; they won it all. Then they took four potentilla roots and put them on to the forehead [of Blue-Jay's chief]. They took pieces of flint and put them all over his body. They took green mud and painted his belly and his back green. Then they threw him into the water, and said: "Green Sturgeon shall be your name; henceforth you shall not make chiefs miserable." They took Blue-Jay, threw him away, and said: "Blue-Jay shall be your name; henceforth you shall not make chiefs miserable. You shall sing 'Watsetsetsetse,' and it shall be a bad omen." [Then they turned to the mice and said:] "Oh, you pitiful ones, you shall eat everything that is good. You shall eat berries." Then they took their father and carried him to the water. They blew on him and he recovered his eyesight. Then they returned home.

3. ANĒKTCXŌ'LEMIX ITCĀ'KXANA.L.

ANĒKTCXŌ'LEMIX HER MYTH.

Cxēlā'itX	eXt	ilā'IXam.	Ayō'maqt	ilā'xak;Emana.	Take	1
There were two	one	their town.	He was dead	their chief.	Then	
etā'qoail	ciā'xa,	ā'eXat	ōō'kuil,	ē'Xat ē'kXala.	Wāx ēlagē'tema	2
large [dual]	his two children,	one	a girl,	one	a boy.	Every morning sea-otters
tgiā'wul	tē'IXem.	A'qxēamē	Liā'wuX	guā'nEsum.	Pō'lakli	3
they always did [hunted] them	the people.	In stern of canoe	his younger sister	always.	At dark	
tsXi	acgō'mamX.	Qui'nemī	ā'cto	mā'Luē	ka pōX ^a	4
then	they two arrived at their house.	Five times	they two went	sea-ward	then foggy	it became.
Akluwā'luqL	qō'La	Lteuq.	MEL _i	aLE'xax	LE'kxaksō	5
She swallowed it often	that	water.	Wet	it got	her hair	and
akluwā'luqL	qō'La	Lteuq.	Iō'Lqte	nōxoē'la-it	qōtac	6
she swallowed it often	that	water.	Long time	they stayed	those people.	
Ā'2lta	agā'wan	naxā'lax.	Iā'nēwa	iq;ē'sqēs	ka xāx	7
Now	pregnant	she became.	First	blue-jay	and observe	he did her.
"Wu'ska!	nēket	nā	meā'xaxōmē?	Take	agā'wan	8
"Heh!	not	[interrogative particle]	you observe her?	Then	her pregnancy	he made it on her
Liā'wuX."	"Hō'ntein!	k;ā	ixā'xoiē,	iq;ē'sqēs,"	nē'kim	9
his younger sister.	"Don't!	quiet	become,	blue-jay,"	he said	robin.
Meōk;uē'mactā'mita	cilxā'xak;Emana."	"Hō'ntein!	ia'xka	10		
You make them [dual] ashamed	our two chiefs.	"Don't!	he			
ilalē'xgequu.	Iā'nēwa	ka i'kta	ilā'xo-ita."	Lā2	ka iā'qoa-IL	11
the eldest one.	First	then	every-thing	he will know."	Some-time	then large
itcā'wan	nixā'lax.	"Wu'ska!	lxk-tā'yōwa!"	nē'kim	iq;ē'sqēs.	12
her belly	became.	"Heh!	We will move!"	he said	blue-jay.	"Then
anxEma'teta-itck.	Take	agā'wan	atcā'lax	itcā'lē.	Lxke'itā'qta,	13
I got ashamed.	Then	her pregnancy	he made it	her brother.	We will leave them [dual].	
lxk-tā'yōwa."	Alā'xti	ka'nauwē	nau'itka	aqigemiLō'lexa-it	iq;ē'sqēs.	14
we will move."	Then	all	indeed	he was believed	blue-jay.	
Wext ā'cto	Liā'wuX.	Pō'2lakli	acgō'mam.	A'lta	k;am	15
Again	they [dual] went	his younger sister.	At dark	they two came	Now	nothing people,
k;am t'ōLē'ma	ka'nauwē.	"Ō	take	tal;	aqē'txLayū.	16
nothing	houses	all.	"Oh,	then	look!	we are deserted.
iq;ē'sqēs	iā'xaqamt.	Wu'ska,	ōxanigu'Litck!	La'ksta	amē'wan	17
blue-jay	his advice.	He!	tell me!	who	your pregnancy	
algamā'lax?"	"K;ē	niket	tenē'txix.	Iā'ma	qēa	18
made it on you?"	"Nothing	not	I know.	Only	when once	we two then went,
qēa	pōX ^u	nē'xau,	ka anLuwā'luqL	qōLa	Lteuq.	19
when	foggy	it was.	then	I swallowed it	that	water.
ateā'nax."	Take	acgō'xtkin	ōō'leptekiX.	Ka'nauwē	Lteuq	20
he made me."	Then	they two searched for it	fire.	All	water	
wā'xwax	aqlā'kxax	ōō'leptekiX.	Gō	ke'mk-ite	te'kXaQL	21
pour	it was done	the fire.	Then	last	her house	
ōetā'Laq	ōk;unō'	ka	ā'xka	ka	wiXt	22
their [dual] aunt	the crow	then	her	then	also	nothing her house.

- 1 cxuwā'yul ka L;äk nā'xax ō'ō'leptekiX. "Qāxē x'iau L;äk
they two and crackle it did the fire. "Where this crackle
walked about
- 2 nā'xax!" atcō'IXam Liā'wuX. Lā2 ka weXt L;äk nā'xax. Mō'keti
it does!" he said to her his younger Some then again crackle it did. Twice
sister.
- 3 L;äk nā'xax ō'ō'leptekiX. A'Ita LE'kLEK acgā'yax ilē'ē. A'Ita
crackle it did the fire. Now burrow they two the ground. Now
did it
- 4 Lap acE'kxax ō'otcō. A'Ita kā'tsek gō-y. ō'otcō-y akē'x
find they two did it a shell. Now in middle in the shell was
- 5 ō'ō'leptekiX. "Ō Lā'xauyam txā'Lak. Ā'qka tal; a'kXotk Xak
fire. "Oh, pitiful she our [dual] She look! she put into that
aunt.
- 6 ō'ō'leptekiX." A'Ita nacXE'lgilX. Wāx nē'kteuktē.
fire." Now they [dual] made Next it got day.
fire. morning
- A'Ita acge'tax t'ōL. ALksō'kxōL! t'ōL, itanū'kstX t'ōL. A'Ita
Now they two a house. They finished it, the house, its smallness house. Now
made it
- 8 ia'xkati asxē'la-it. Lā2 asxē'la-it ia'xkatē; ka nē'katxa, malnā'
there they two stayed. Some they two stayed there; then it grew windy, from sea
time
- 9 nē'katxa. Kawē'X ka nixā'latek. Ā'yōlX. A'Ita x'itik tē'egan
it grew windy. Early then he rose. He went to the beach. Now there cedar
planks
- 10 tge'XEniptegēt; itca'LElam kaX ōmā'p; ilā'LElXame'mtga
they drifted ashore; ten these planks; ten each
- 11 Lgā'nEXama. Ā'yōptek. Atcō'IXam Liā'wuX: "Lap anE'tax
fathoms. He went up from the beach. He said to her his younger sister: "Find I did them
- 12 tē'egan, ilāLElXame'mtga Lgā'nEXama." A'Ita a'etōlX Liā'wuX.
boards, ten each fathoms." Now they two went to the beach his younger
sister.
- 13 Ā'Ita acktōLā'taptek, ka'nauwē acktōLā'taptek. Ā'Ita acge'tax
Now they [dual] pulled all they [dual] pulled Now they two
them ashore, them ashore, made it
- 14 tā'qoa-il t'ōL. A'Ita acxē'la-it ia'xkate. A'Ita ē'teate'la ayaxā'lux
a large [pl.] house. Now they two stayed there. Now her sickness came on her
- 15 Liā'wuX. A'Ita nakxa'tōm; LE'kXala akLaxō'tom.
his younger Now she gave birth; a male she gave birth to it.
sister.
- A'Ita nē'kim itcā'xk;un: "Ē'ktaLx ēō'k Lgiā'xō?" Kawē'X
Now he said her elder brother: "What may blanket sh; will make Early
it?"
- 17 ā'yulX. Lap atcā'yax mōket ilagē'tema, kENE'm ilagē'tema. "Ō
he went to Find he did them two sea-otters, small sea-otters. "Oh,
the beach.
- 18 Lā'xauyam Lge'LatXen ēō'k Lgiā'xō." Ateio'keteptek gō
his poverty my nephew blanket she will make it." He carried them up to
from the beach
- 19 mā'lxōlē. Atcō'IXam Liā'wuX: "Lap anā'yax ilagē'tema." Ō
inland. He said to her his younger "Find I did them sea-otters." Oh,
sister;
- 20 k;wa'nk;wan nā'xax Liā'wuX.
glad she became his younger
sister.
- "Ē'ktaLx agiā'xōlk LE'tex'imēq Lgā'wuX?" Kawē'X nixā'latek.
"What may she makes soup my younger sister?" Early he rose.
- 22 Ā'yōlX. A'Ita igē'pix-L iuqunā'-itX. Atcā'yaxc, hē! ka'nauwē
He went Now a sea-lion it lay there. He cut it, beh! all
the beach.
- 23 atcā'yaxc. A'Ita acgiutcXā'mal. A'Ita ka'nauwē Lē'alā'ma ayō'lx,
he cut it. Now they two boiled it. Now all days he went to
the beach.

- mōket ēlagē'tema L;ap atciā'x. A'lta pāl nō'xōx tē'teqL 1
two sea-otters find he did them. Now full it became their [dual] house
- ēlagē'tema. Wāx nē'kteuktē ā'yōLx. 2
sea-otters. Every morning it got day he went to the beach.
- A'lta yuqunā-itX ē'kolē. Nē'xankō mā'L'xōlē: "Ā, ē'kolē' x'ix-i'x' 3
Now there lay a whale. He ran inland: "Ah, a whale this
- yuqunā-itX!" "Ō, aqtXēt'ē'mam pō'lakli. E'wa ē'natai x'ik 4
lies there!" "Oh, food is sent to us at night. Thus on the other side this
- ē'maL x'i aqtXēt'ē'mam. Ia'xkēwa tal; Xōk q;at aqā'nax ē'wa 5
ocean this food is sent to us. There look! those love I am done thus
- tiō'LEma. Nitē'mam Liā'mama x'ix-i'k ik'ā'sks. Ai'aq ē'xea 6
the supernatural beings. He came his father this boy. Quick eat it
- ka'nauwē x'iau ē'kolē!" Take atcā'yaxe, ka'nauwē atcā'yaxe 7
all this whale!" Then he cut it, all he cut it
- iteā'xq'un. Take aegio'kXuiptek. Ka'nauwē aegio'kXuiptek. 8
her elder brother. Then they two pulled it ashore. All they two pulled it ashore.
- A'lta naxe/ltXuitek ōk;u'nō. Keuketama egā'tgen. A'lta 9
Now she made herself ready the crow. She wanted to go to see her sister's children. Now
- nai'kōteti ō'k;u'nō. Ā2qxulkt ōk;u'nō. Q;ōā'p naigo'tetamē; a'lta 10
she went across the crow. She cried the crow. Nearly she got across; now
- ago'ekel t'ōL. Agō'ekel tXut. Nō'ya, nō'ya, nō'ya. Q;ōā'p 11
she saw it a house. She saw it smoke. She went, she went, she went. Nearly
- naxā'ikelai. K'ecā'xali Lōe Lkā'nax gō tē'LaqL Lō'kōc. "Ō 12
she landed. Above there was a chief on his house he was on it. "O
- Lgā'xauyam LtXā'Lak." Take naigā'tetamē. Ayaxalgu'Litek 13
pitiful [f.] our [dual] aunt." Then she came across. He told her
- Liā'wuX. Take agē'Elkel ē'kolē ōk;u'nō, ē'kolē tiā'L'ulēma. 14
his younger sister. Then she saw it the whale the crow, a whale its meats.
- Iā'xkēwa nōya ōk;u'nō. Agixk'ā'kux a'lta ē'Lēnlē. "Mā2t," take 15
Then she went the crow. She pulled it now the meat. "Come," then
- ateō'lXam iteā'tgen. "Mā'tptega, mā'tptega. I'kta migelā'xō 16
he said to her her nephew. "Come inland, come inland. What are you going to do with it
- iā'ateeke?" Take nā'k'im: "Ō kā'ltae niō'kuman." Take nō'ptega 17
its stench?" Then she said: "O, to no purpose I look at it." Then she went inland
- ōk;u'nō! Nō'ptega; a'lta pāl ē'kolē i'Xuc gō wē'wulē. Nau'i 18
the crow! She went inland; now full whale it was on in interior of house. Immediately
- gō qōLa Lk'āsks qē'xtee aklō'egam. ALGE'tsax qōLa Lk'āsks. 19
to that boy intending she took it. He cried that boy.
- "Lmē'laqst x'ila k;ōa's tLxā'lxaut." Take aqlā'lot lteuq. 20
"Your tears these afraid they make him." Then she was given water.
- Take naxemē'nakō. Take weXt qē'xtee aklō'egam. WeXt 21
Then she washed her face. Then again intending she took him. Again
- alGE'tsax: "Āyō ōmē'Lōtk Xau k;ōa'c qLxā'xau." Aklō'egam 22
he cried: "Ayo your breath that afraid makes him." She took it
- lteuq, agā'yutekte i'tcaeqL. WeXt aklō'egam, weXt alGE'teax. 23
water, she washed inside her mouth. Again she took him, again he cried.
- Take agō'lXam ugo'tgen: "Mxā'LōX na LgōLē'lEXEmk? 24
Then she said to her her niece: "You think [int. part.] a person?
- Ēwa tal; tiō'LEma Lk'āsks. Ia'xkēwa weXt aqēntā'lot, 25
Thus look the supernatural child. There also it was given to us [dual]
- ia'xkēwa x'ix ē'kolē āqēntē'fēm." Take nā'k'im ō'k;u'nō: 26
there that whale it was given to us Then she said the crow:
- "Hae-ōm!" Aqā'2-leqēx ōk;u'nō. Aqā'fēm, naxLxā'fēm. ALā'xōLx. 27
"Oh!" It was boiled for the crow. She was given she ate. She finished.

- 1 A/Ita na/xkō. Age/tōk^u mōket tgitē/texala. Agauwē/k'itk gō
Now she went home. She carried them two pieces of blubber. She put them into in
- 2 Lgā/eguc. Nō'ya, nō'ya, nō'ya; nai/kōtē. Q; 'oā/p agiā/xōm
her mat. She went, she went, she went; she went across. Nearly she reached it
- 3 ē/IXam; a/Ita nage/tsax. A/Ita akeXtā/tal egā'tgēu.
the town: now she cried. Now she waited for her sister's children.
"Cegetgē'u, ege'tgēu, ege'tgēu! Lalā/Xuks nōxō ilā/wulXLE/mX!
"My sister's chil- my sister's children, my sister's children! Birds fly up often!
dren, children, children!
- 5 Uteakteā/teinike namē'mō!
Eagles chew you!
"Cegetgē'u, ege'tgēu, ege'tgēu! Iqonēqonē'teinike nā'mēmōm!
"My sister's chil- my sister's children, my sister's children! Gulls chew you!
dren, children, children!
"Cegetgē'u, ege'tgēu, ege'tgēu! Iqoalē'Xoateinike nāmēmō'm!
"My sister's chil- my sister's children, my sister's children! Ravens chew you!
dren, children, children!
- 8 Cegetgē'u, ege'tgēu!"
My sister's children, my sister's children!"
Q; 'oā/p agiā/xōmē. Iōze iq; 'ē/sqēs k^uLā'xauē. Q; 'oā/p agiā/xōmē
Nearly she arrived. There was blue-jay outside. Nearly she arrived
- 10 ka wiXt nage/tsax:
then again she cried:
"Cegetgē'u, ege'tgēu, ege'tgēu! Lalā/Xuks nōxō ilā/wulXLE/mX!
"My sister's chil- my sister's children, my sister's children! Birds fly up often!
dren, children, children!
- 12 Uk; 'ōnō'teinike nā'mēmō'm!"
Crows chew you!"
Take nēXE/IqamX iq; 'sqēs: "Ā y-ā'xp!Ena uk; 'ōnō'ya. Nēket tei
Then he shouted blue-jay: "Ah, she named the crow. Not [int. part.]
- 14 nimeā/xaxōmē? Iā. Āxp!Ena y ōk; 'u'nō!" Take naxkō'mam,
you notice? Ia! She named the crow!" Then she came home,
- 15 naxā'ēgilae. Take nōptega. A/Ita ā'tgep! tē/lx'em ka'nauwē gō-y-
she landed. Then she went up. Now they entered the people all at the
from water.
- 16 ōk; 'unō' tē/kXaqL. AqaXuā'teagā'lemam. A/Ita naxk^utē'l ōk; 'unō'.
crow her house. The people went to ask her. Now she said much the crow.
- 17 Nā'kim ōk; 'unō': "Anigō'tetamē; pāl telalā'Xuke kexē'lax egā'tgēu.
She said the crow: "I got across; full birds eating them my [dual] sis-
two ter's children.
- 18 Ka'nauwē telalā'Xuke ō'tāmō." Iā'nēwa ka iq; 'sqēs ayō'pa.
All birds chewed them." First then blue-jay went out.
- 19 Ayoxō/La gō t'ōL. Iā'xkati ayō'la-it. K'ā nā'xax ōk; 'unō'.
He went around at house. There he stayed. Silent she became the crow.
- 20 CXā/lak itcā/p'au kā'sa-it. Tqui'numiks tga'a ōk; 'unō'. A/Ita
They sat at her dead hus- robin. Five her chil- the crow. Now
opposite sides band's brother dren
- 21 naxa-yi/lk^utē itcā/p'au. Cau'cau naxayi/lk^utē. Iqauwē'tsetk
she told him much her dead hus- low voice she told him much. He listened
band's brother.
- 22 iq; 'sqēs; gō k^uLā'xauē iō'e q; 'oāp t'ōL. Take laqu agā'yax
blue-jay; there outside he was near house. Then take out she did it
- 23 tgāk'tea-it. A/Ita Lqō'pLqōp agā'yax. Agile'lēm tga'a. Agēlēm
the food she car- Now cut to pieces she did it. She fed them her chil- She fed him
ried home. dren.
- 24 itcā/p'au. Take ayanō'LuXuit ugō'xō, axgē'sax ugō'xō. Take
her dead hus- Then it choked her her daughter, the youngest her daughter. Then
band's brother.
- 25 ā'yōp! iq; 'sqēs. T; 'Eq atei'lax Lgā'paa. L; 'ōx ayulā'taxit qix.
he entered blue-jay. Slap he did it her nape. Coming out it flew out that

- ē'kolē. Atciō'cgam iqē'sqēs. Ayō'pa iqē'sqēs: "Ā, nket tēē
[whale] He took it blue-jay. He went out blue-jay: "Ah, not [int. part.] 1
- nineā'xaxomē? Cene'fēm ok;'unōyā'!" Atciōnēman qōtac tē'lx'em
do you notice? She fed me the crow! He showed it to those people 2
- qix' ē'kolē. Tlō'nkXa t'ōlē'ma atciō'nēma, ka atciā'owilē. Lā 2
that whale. Three only houses he showed it to then he ate it. Some time 3
- nō'pōnem. Ō'lo getā'xt kā'nauwē qōtac tē'lx'em. A'lta nixk'ā'ē'
it got dark. Hungry they were all those people. Now he said much 4
- iqē'sqēs: "Ō ilxā'xak; Emana ē'kolē pāl tā'yaql. E'wa tāl;
blue-jay: "Oh, our chief whale full his house. Thus look 5
- tiō'LEMA q;'at ā'xkax Liā'wuX k;a atciē't'eul ilxā'xak; Emana."
the supernat- love they did his younger and he invited me our chief." 6
- Aqā't'eul ok;'unō' k;a kā'sa-it. A'lta nō'pōnem, ka mē'nx'i ka
She was invited crow and robin. Now it grew dark, then a little then while 7
- Lāx nē'xax iqē'sqēs. Atciū'kteap iā'lekōtitk. "Txō'kst'itā kā'sa-it!
visible he became blue-jay. He took in hand his quilt. "We two will sleep robin! 8
- Kwa'nesum tses anē'xax pō'lakli." Take nē'kim kā'sa-it: "Yā2,
Always cold I get at night." Then he said robin: "Yā, 9
- x'ix'ē'kik. Tex-ā nā'mkXa anxō'kstitX, ka wiXt aqangā't'ōm.
this one. Then I alone I sleep, then again people come home. 10
- la'xkati x'ia mxō'ketit gō tge'uit!" A'lta nixō'kstit iqē'sqēs gō
There here sleep at my feet! Now he slept blue-jay at 11
- tiā'ōwit, gō nuXumā'kXit tiā'ōwit kā'sa-it. A'lta nixellk'ā'ta-it
his feet, at their end [of] his feet robin. Now he was awake 12
- iqē'sqēs. A'lta ika'nim aegā'yax kā'sa-it k;a ōyā'p'rau. Q;'ōāp
blue-jay. Now canoe they two made it robin and his dead brother's wife. Nearly 13
- ikteō'ktiya ka iā'ōptit iqē'sqēs. A'lta alā'kilōya ā'llta. Alktō'kuē
it got daylight then he slept blue-jay. Now they went to now. They carried to the canoe 14
- Lā'xamōt. A'lta atcō'cgam itsā'k'ēsil ōē'k'teqlix, atcō'cgam
their property. Now he took it a sharp branch, he took it 15
- kā'sa-it. Atcuqōā'na-it ēwa tiā'ōwit iqē'sqēs ōē'k'teqlix. A'lta
robin. He put it into the thus his feet blue-jay's the branch. Now 16
- alē'kXōtetē kā'sa-it k;a ōyā'p'rau ok;'unō'. Alisē'taql iqē'sqēs.
they went across robin and his dead brother's wife the crow. They left him blue-jay. 17
- Nixa'llōkō iqē'sqēs kawī'X: "Mxa'llōkō kā'sa-it!" Atcē'k'rtuq.
He awoke blue-jay early: "Awake robin!" He kicked him. 18
- Nau'i Lxoā'p ā'lix Lā'yape iqē'sqēs. Na-ilgā'Xit kaX ōē'k'teqlix:
At once hole became his foot blue-jay's. He struck it that branch: 19
- "Anā'! LekXepsā'! Ā'nqatē tāl; Xūk alēnē'taql." A'lta
"Ana! my foot! Long ago see! here they left me." Now 20
- nē'Xkō iqē'sqēs gō tiā'ā.
he went home blue-jay to his children. 21
- Aligō'tetamē ok;'unō'. Nan'i ā'Lōptek gō t'ōl. "Ai'aq,
They got across the crow. At once they went up from the beach to the house. "Quick, 22
- lxigō'tetāē," nē'kim iqē'sqēs. A'lta nōxūnē'tXuitek tigō'tetāē
we will go across," he said blue-jay. Now they made themselves ready they wanted to go across 23
- ka'nauwē. Take atē'kXōketē. Kā'tcek qix' ē'mal ka nē'katxa;
all. Then they went across. Middle that bay then it grew windy; 24
- hemm. Lēqs nuxō'la-it tē'lx'em. Take w-iXt nuXō'takō.
hum. Almost they died the people. Then again they returned. 25
- Qoā'nemi LāLā'ma nuXōtā'lek' ka take atigō'tetamē. A'lta
Five times days they always turned and then they got across. Now 26

- 1 atei'lōtk, Lkā'pa aLi'xax. ALōgōtgē'kxo-it tē'lx'ēm; take tSES
it snowed, snow it became. They were covered the people; then cold
- 2 nō'xōx tē'lx'ēm. AcLE'nk; 'ēmenakō ilā'Xak; Emāna. Take
they became the people. He took revenge on them their chief. Then
- 3 ā'yuptek iqē'sq;ēs. Qē'xtē ateiō'lXam kā'sa-it: "Anxatā'laqt,
he went up from shore blue-jay. Intending he said to him [to] robin: "Open me.
- 4 kā'sa-it. Take tSES anE'xax. Nē't'ēm, kā'sa-it; take ō'lō
robin. Then cold I got. Bring me food, robin; then hunger
- 5 anō'meqt." K;ē kā'sa-it, "Ai'aq, kā'sa-it, sE'tk'utpa c'E'mtgiet."
I die. Nothing robin. "Quick, robin, put them two out of house the tongs."
- IxelteXā'mal kā'sa-it. Ikolē' atciuteXā'mal. "Wu'ska, kā'sa-it,
He boiled much robin. Whale he boiled it much. "Oh! robin,
- 7 sE'tk'utpa cta c'E'mtgiet." Take atcō'egam s'E'mtgest kā'sa-it.
put them two out of house those tongs. Then he took them tongs robin.
- 8 Take L; 'EmE'n atei'etax. Take atcō'ktpa. A'lta atsō'mēql iqē'sqēs
Then soft he made them Then he put them Now he licked them blue-jay
[dual]. out of house.
- 9 qō'cta c'E'mtgiet. "Kā'sa-it, kā'sa-it, ē'lXam ilxā'Xak; Emāna,
those tongs. "Robin, robin, say to him our chief,
- 10 na-ilō'ta-y-ōgE'xa. TeenXelā'qta." "Yā2, i'kta qteiēgelā'xō,
I shall give him my daughter. He shall open me." "Yā, what shall be done with her.
- 11 imcā'xak; Emāna ūyā'xa x'au aqā'uXuwā'kuX?" Take nē'xanko
your chief his daughter that one she is demanded? Then he ran
- 12 iqē'sqēs mā'Lnē. Take ateiō'lXam ilā'xak; Emāna: "ĀqāuXuwā'kuX
blue-jay to the beach. Then he said to him their chief: "She is demanded
- 13 ōmē'Xa, k;ā nai'ka weXt ōgu'xa aqāuXuwā'kuX." Nāket
your daughter, and my also my daughter she is demanded. Not
- 14 qa'da nē'k'im ilā'Xak; Emāna iqē'sqēs. WeXt nē'xankō mā'lXōlē
anyhow spoke their chief blue-jay's. Again he ran upland
- 15 iqē'sqēs: "Kā'sa-it! Teina'xo-il intsā'Xak; Emāna, tea-ilō'ota-y-uyā'xa."
blue-jay: "Robin! He says our chief, he will give his daughter."
- 16 Qoā'nemi ā'yūL iqē'sqēs. Take nē'k'im ilā'Xak; Emāna. A'lta
Five times he always blue-jay. Then he spoke their chief. Now
- 17 atcō'tXuitek uyā'Xa. Atetā'lax tgā'ktēma ka'nauwē2. Atsō'tXuitek
he made her his daughter. He put them on her her dentalia all. He made her ready
- 18 uyā'Xa iqē'sqēs. Nē'xankō wiXt mā'lXōlē iqē'sqēs: "Kā'sa-it,
his daughter blue-jay. He ran again upland blue-jay: "Robin,
- 19 take anō'tXuitek ōmē'wulx." "Yā2," nē'k'im kā'sa-it, "Qādoxo-y.
then I made her ready thy niece." "Yā," said robin, "Shall
- 20 ōyū'semat giakEua'oi." Take ā'teuk ilā'Xak; Emāna uyā'xa.
her chamber she will look after it. Then he carried her their chief his daughter.
- 21 A'lta aqaLxā'laqt.
Now it was opened.
- Nē'kteuktē; ā'lta k;ā kaX ōsō'kuil ilā'Xak; Emāna uyā'lē. "Tal;
It got day; now nothing that woman their chief his sister. "Look,
- 23 aqatgā'lemam, ē'wa tiō'LEMA kax qōLA Lk;āsks." Take aLXLē'la-it,
they came and took thus the super- where that child. Then they stayed,
her, natural beings
- 24 t'ōLē'ma alGE'tax ā'lta.
houses they made them now.
- Take agiupā'yalX ik; enā'tan ōk; u'nō. Ē'xo-ē agiupā'yalX. A'lta
Then she gathered them potentilla the crow. Many she gathered them. Now
- 26 nai'kōtetē. Take nō'yam gō tiō'LEMA. Take ā'tgalX ka'nauwē,
she went across. Then she arrived at supernatural Then they went to all,
beings. the beach
- 27 aqēyō'kuman itcā'k'anatan. Ā'xT ōguē'meskōtit tgā'keiū, lēXt
they were searched her potentilla roots. One (a plant) its root, one

- LE'möksin Lā'ksin L;ap aqlā'x iā'xkatix; ka aqlēlā'teax. Take 1
[a plant] its root and it was done there; then it was eaten. Then
- wa'xwax aqā'yax itēa'k; Enatan ōk; 'u'nō. Nōptega-y- ōk; 'u'nō. A'lta 2
pour out they were her potentilla roots the crow's. She went up the crow. Now
- agō'lXam ngō'tgēu: "Mxā'LuX na tē'lX-Em ka ā'mitk^u ik; 'Enā'tan? 3
she said to her her niece: "You think [int. part.] people then you bring potentilla roots? them
- MLōpia'Lxa LMō'ksin. Mōpiā'Lxa ōguē'mskōtīt tga'keiū. Ka'nauwē 4
Gather it [a plant]. Gather it. [a plant] their roots. All
- gē'taq; ESEma mtōpiā'Lxa. Manix weXt mtiā'ya itsanō'kstX 5
good smelling ones gather them. When again you will come a small [f.]
- ōlk; 'E'NLK; EN nai'ka mani'tk^uja, ōk; ōnā'tan ā'luc." A'lta agō'lXam 6
oyster basket me bring her [it] potentilla root it is in Now she said to her
- ngō'tgēu ōk; 'u'nō: "MLō'k^uja Xōla Lgē'wisX; Lā'mitken 7
her niece the crow's: "Take it this dog; thy granddaughte
- Lā'XēwusX. Ma'nix q; 'ōā'p mxigō'layaiē ka mlōlā'ma: 'Ē'egam 8
her dog. When nearly your land then say to it: 'Take it
- ē'kolē, Q; 'aci'nemiēLX!" Nā'kim ōk; 'unō: "Ha'ō." Take nā'xkō-y- 9
a whale, Q; 'aci'nemiēLX!" She said the crow: "Yea." Then she went home
- ōk; 'unō. Nō'ya, nō'ya-y- ōk; 'nō. Ka kulā'yi aglō'lXam 10
the crow. She went, she went the crow. Then far she said to it
- Lgā'XēwisX: "Ē'egam ē'kolē, Q; 'aci'nemiēLX. Nau'itka na 11
her dog: "Take it a whale, Q; 'aci'nemiēLX. Indeed [int. part.]
- imē'kickelēl ē'kolē!" Take alxā'latek, ōgō'qxoiam laqanā'itX. 12
you a catcher [of] whale!" Then it rose, in stern of canoe it stood.
- Take Lāxa nē'xax ē'kolē. Take alGā'yaqs. A'lta lā'xelax nē'xax 13
Then visible became a whale. Then it bit him. Now roll it did
- itēa'xenēma. "Q; 'ul ē'egam, q; 'ul ē'egam, ē'kolē, Q; 'aci'nemiēLX!" 14
her canoe. "Fast take it, fast take it, the whale, Q; 'aci'nemiēLX!"
- A'lta kwac nā'xax ōk; 'u'nō: "Yā2c ē'xa ē'kolē, Q; 'aci'nemiēLX!" 15
Now afraid she became the crow: "Let alone do it the whale, Q; 'aci'nemiēLX!"
- A'lta yāc alGā'yax ē'kolē. A'lta alXagō'ketit. Naxā'ēgēlai 16
Now let alone it did it the whale. Now it lay down to sleep. She landed
- ōk; 'u'nō. Take aklōnā'xlatek Lgā'xēwisX. Naxē'nkōn, kā'nauwē 17
the crow. Then she lost it her dog. She ran about, all
- t'lōlē'ma aklō'ytkin. Nāket L;an agē'Lax. Nāket naxLxā'lem 18
houses she searched for it. Not L;an she did it. Not she ate
- ka naō'pōnem. Tq;ēx agē'Lax Lgā'XēwisX. 19
then it got dark. Like she did it her dog.
- Qōā'nemi tiayā'kXōyaē, a'lta weXt naxa'lk; ēwul. Agōpā'yaLx 20
Five times their sleeps, now again she dug many things. She gathered it
- ōguē'mskōtīt tga'keiū. Aklōpā'yaLx LEMō'ktein Lā'keiū. Ka'nauwē 21
[a plant] its roots. She gathered it [a plant] its roots. All
- aktōpā'yaLx gē'taq; sēma. A'lta itsanō'kstX ōlk; 'E'NLK; EN agiā'lōtk 22
she gathered them good smelling ones. Now its smallness an oyster basket she put into it
- ik; 'Enā'tan. WeXt nai'kutetē ēwa tiō'LEma. Nō'yam gō tiō'LEma. 23
potentilla roots. Again she crossed thus supernatural beings. She arrived at the supernatural beings.
- Atagā'luLX tiō'LEma ka'nauwē. A'lta aLE'tax ka'nauwē; aLE'tax 24
They went to the beach the supernatural all. Now they were eaten; they were eaten
- a'lta. Iā'xkatē mā'Lnē ka aqtā'wulē. A'lta yā'mkXa ik; 'Enā'tan 25
now. There at beach then they were eaten. Now only they potentilla roots
- agā'yustX. Agē'lēlkel Lgā'XēwucX. Ā'nqatē iā'xkatē wē'wulē 26
she carried them. She saw it her dog. Long-ago then in house
- Lkēx: "Mxā'LuX na tē'lX-Em Lgā'XēwisX? ALE'xatgō, ALE'xatgō," 27
it was: "You think [int. part.] people their dog? It returned, it returned,"

- 1 ago/IXam ugō'tgēu: "Qa'daqa amlō/IXam ka mā/Lnē ka
she said to her to her niece: "Why did you say do it when at sea then
- 2 Lgiūsgā/ma ē'kolē? Gō'nitei kwac ame/sax. Qiā/X qj'ōā/p ilē'ē tex'i
it shall take it the whale? Therefore afraid you became. If near land then
- 3 pōs amlō/IXam algiō'egam. Mxe/LaX na guā'nesum aqlemā'lōt?
[if] you say to it it takes it. You think [int. part.] always it was given to you?
- 4 ALE/xatgō, aLE/xatgō. Tate; amlō/Xtkin. Wēxt mlō/k'ya
it returns, it returns. See! you searched for it. Again you will carry it
- 5 mXgō'ya. Manēx amlōnā'xlategō, nāket mlō'xtkinema. Kaltā'2c
you will go home. When you have lost it not you shall search for Only
- 6 aqame/leēm ka ame/Lok'ṽ. Nā'k'im ōk'j'u'nō: "Ha'ō." Take nā'xkō
you were given then you carried it.ṽ She said the crow: "Yes." Then she went home
- 7 wiXt ōk'j'u'nō. Age/Luk'ṽ qōLa Lgē'wisX. "Manix mlō/k'ya
again the crow. She carried it that dog. "When you will carry it
- 8 qiā/X qj'ōā/p ilē'ē teXi amlō/IXam: 'E'egam ē'kolē, Qj'aci'nemiclX!"
if near land then you say to it: "Take it the whale. Qj'aci'nemiclX!"
- 9 Take nā'xkō. Gō'qxōiam akLaqā'na-it Lgā'xēwucX. Ā'etō2; qj'ōā/p
Then she went home. In stern it lay her dog. They two near went;
- 10 ē'IXam! "Ē'egam ē'kolē, Qj'aci'nemiclX!" Nāket algiō'egam.
the town! "Take it the whale. Qj'aci'nemiclX!" Not it took it.
- 11 AKLō'egam Ltenq. Wāx akLE/Lgax: "Ē'egam ē'kolē, Qj'aci'nemiclX!"
She took it water. Pour she did it on it: "Take it the whale. Qj'aci'nemiclX!"
- 12 Nau'itka na nēmē'kickelil?" Qj'ōā/p ilē'ē take wiXt aklo/IXam:
Indeed [int. part.] you a catcher? Near land then again she said to it:
- 13 "Ē'egam ē'kolē, Qj'aci'nemiclX!" ALXā'latak qj'ōā/p ilē'ē. A'lta
"Take it the whale. Qj'aci'nemiclX!" It rose near the land. Now
- 14 algiō'egam ē'kolē. A'lta wiXt lā'xelaxu nē'xax itcā'xenēma.
it took it the whale. Now again rock it did her canoe.
- 15 "Ē2t;ō'egam ē'kolē, Qj'aci'nemiclX Qj'uL ē'egam ē'kolē,
"Hold it fast the whale. Qj'aci'nemiclX. Fast hold it the whale,
- 16 Qj'aci'nemiclX." Ē'Xtemaē ayā'xelemamakuX: "Yāc ē'xa ē'kolē,
Qj'aci'nemiclX. Sometimes she did not say to it right: "Left do it the whale,
- 17 Qj'aci'nemiclX!" A'lta ayū'Xtkē ē'kolē iau'a mā'lxōlē. Tea!
Qj'aci'nemiclX!" Now it swam the whale then landward. Ah!
- 18 a'lta ā'tgELx tē'lx-EM. Ka'nauwē ā'tgELx. Aqā'yaxs ē kolē.
now they went to the beach the people. All they went to the beach. It was cut the whale.
- 19 Atgā'yaxs tgā'cōlal ōk'j'u'nō. A'lta aqiō'Xuiptek ka'nauwē ē'kolē.
They cut it her relatives the crow's. Now it was carried up from the shore the whole the whale.
- Iō/Lqtē alXē'la it. Take nē'k'im ilā'xak;Emāna: "Ā'maxta nō'ya.
A long time they stayed. Then he said their chief: "I desire I go.
- 21 Nō'ketama Lgā'wuX." A'lta nōxuitXuitek tiā/IXam, pāl ēXt
I shall go to see her my younger sister. Now they made them selves ready his people. full one
- 22 iā'qoa-il ikani'm. A'lta ā'tgē. Atigō'tetamē gō tiō'LEma. Take
large canoe. Now they went. They came across to the supernat ural beings. Then
- 23 nē'k'im ilā'xak;Emāna: "Qā't;ucXEM! qelxuk'uwā'keta." Nau'itka-y.
he said their chief: "Take care! We shall be tried." Indeed!
- 24 a'lta ikā'pa; pāl ikā'pa qigō mā/Lnē. Atetō/IXam tiā'cōlal: "A/Lqī
now ice; full ice there at sea. He said to them his relatives: "Later on
- 25 teaX lxaalō/Lxax." A'lta tses ikē'x iqē'sqēs. Nē'k'im iqē'sqēs:
we go up." Now cold he was blue-jay. He said blue-jay:
- 26 "Ka nāket tses nkā'tkēX. A'lta wiXt nak'tā'-ita." Ateō'pēna
"Then not cold I got. Now again I stay in the canoe." He jumped
- 27 iqē'sqēs. L;le/pL;lep ā'yū. Take naLXE/lqamx LgōLē/LEXemk
blue-jay. Under water he went. Then it shouted a person

- ē'wa mā'lxōlē: "Ē2hēhiū! Lxuwā'c ō'ē'cēc." Take ayaā'lōlx 1
thus landward: "Ehehiū! he killed himself blue-jay." Then he went up
- ilā'xak; Emāna. Ateciū'cgam qix' ikā/pa ka atciXE'kXue. "Ēhēhiū'4," 2
their chief. He took it that ice then he threw it away. "Ehehiū!"
- take naLxē'tqamX Lgōlē'leXEmk, "qantsi'x tiō'LEma itā'Xaqa 3
then it shouted a person, "how the supernatural beings their ice
- qax'ixE'kXue." "Ā'2hēhēio'2,' mse'xatx. AniXE'kXue qēwā 4
it is thrown away." "Ehehiū!" you say. I throw it away that
- auqunā'itix'it." A'lta ā'lōptek. AcLō'IXam ilā'xak; Emāna: 5
making me fall." Now they went up. He said to them their chief:
- "Nāket ai'aq meō'p!a! Ā'Lqē qixEta'qLa." A'lta -y-ēXt iōc 6
"Not quick enter! Later on it will be opened." Now one there was
- igē'piXL kja ē'nōL. A'lta ia'koa ē'natai igē'piXL iōc. ALXēnā'xit 7
sea-lion and sea-cow (f). Now here on one side sea-lion there was. They stood
- gō iqē'pal. A'lta tses ikē'x iqē'sqēs. Ateō'pēna, nē'skōp! iqē'sqēs. 8
in the doorway. Now cold he got blue-jay. He jumped, he ran into blue-jay. the house
- Wā4, aegā'yaqs; qalā'tex'i Laq aqē'exax. A'lta aya'ekōp! 9
Wa, they two bit him; almost not take out he was done. Now he entered
- ilā'xak; Emāna. Ateciū'cgam ia'koa-y-ēXt, ia'koa-y-ēXt kanā'mtēma. 10
their chief. He took him here one, here one in both hands.
- A'lta ateXE'kXue. "Ēhēhiū'4," naLXE'iqemX Lgōlē'leXEmk. 11
Now he threw them away, "Ehehiū," it shouted a person.
- "Ā'2hēhiō'4,' mse'xatx. AnteXE'kXue aegā'naqs." A'lta ā'lōp! 12
"Ehehiū'4," you say. I throw them two away them two who bit me." Now they entered
- ka'nauwē, gō wē'wulē alXē'la-it. Kjam tē'lx'em. A'mkXa kaX 13
all, in interior of house they stayed. No people. Only she that
- uyā'lē ilā'xak; Emāna. "I'kta Lx āqilxangē'waLj'amita, kā'sa-it?" 14
his sister their chief. "What may be given to us to eat, robin?"
- "Hō'ntein ēmilqj'ēlateXita," nē'k'im kā'sa-it. Take nē'k'im iqē'sqēs: 15
"Don't! be quiet!" he said robin. Then he said blue-jay:
- "Ā'kaLx nteā'xak; Emāna guā'nēsum tumm uyā'qXaleptekiX." 16
"Thus may our chief always noise his fire."
- ĒXtka-y-ē'mēcX yuqunā'itX gō wē'wulē. Take naLXE'iqamX 17
One only log there lay in the interior of the house. Then it shouted
- Lgōlē'leXEmk: "Sekemā'lx siā'mist asx'Elā'qs." A'lta ala'egēmaLX 18
a person: "Come down to the his mouth splitting wood Now it came down to the fire [dual]"
- ilā'miet iū'ktj'it. A'lta ts;E'xts;EX alGā'yax x'ix' ē'mēcX. 19
its mouth long. Now split it did it that log.
- "Kā'sa-it," take nē'k'im iqē'sqēs, "qē'wa itxā'qacqac kja wiXt 20
"Robin," then he said blue-jay, "that our grandfather and again
- ia'qacqac iā'laitix." "Tenlā'xo-ix na tge'eltgēu? Mā'mka 21
his grandfather his slave." "I know them [int. part.] my slaves! You only
- tēmē'ltgēu." Take naxE'igilX. A'lta tXut nō'xōx. "Cikemā'lx, 22
your slaves." Then they made fire. Now smoke it got. "Come down to the fire.
- ēXtē'ke." "Kā'sa-it," take atciō'IXam iqj'ē'sqēs, "ia'xka qēwa 23
smoke-eater." "Robin," then he said to him blue-jay, "he that
- itxā'laitix. Qēwa nai'ka atēnō'stXulalema-itx, kja mai'ka 24
our [dual] slave. That me he always carried me, and you
- ktemōptēā'lalema-itx." "Tenlā'xo-ix na tge'eltgēu? Mā'mka 25
he always led you by the hand." "I know [int. part.] my slaves! You only
- tēmē'eltgēu." Take ā'LELX, gōyē' iā'qa-iL ilā'wan. Take alō'la-itX 26
your slaves." Then he went down thus large his belly. Then he stayed to the fire,
- gō kā'teek t'ōL. Take ā'LaX lll, alktā'wulē tXut. Tuwā'X nō'xōx 27
in middle of the house. Then he did lll, he ate it the smoke. Light it became

- 1 t'ōL. Take aqō'cgam c'amē'keucX. A'lta iaqkenā'itX ēXt.
the house. Then it was taken a small canoe. Now there lay one
- 2 iā'kilq^up. "Kā'sa-it," take nē'k'im iqē'sqēs, "qⁱ'axtsē-y- i'kta
cut. "Robin," then he said blue-jay, "too little what
- 3 x'ix' aqilxelā'xō. Ā' Lqē LXenukstā'ya." "Cikemā' Lx siā'mestk
this we shall eat. Later on I shall not have enough." "Come down to his mouth
[dual]
- 4 sxelgē'xs." Ā' LīLx Lgōlē'LEXEmk. Iā'k;ēsīL ilā'miet. A'lta
cutting meat." He went down to the fire a person. Sharp [m.] its mouth. Now
- 5 alxa'lgixc, alxa'lgixc, alxa'lgixc. Pā2L ace'xax qōcta s'amē'keuc.
it cut meat, it cut meat, it cut meat. Full got [dual] that [dual] small canoe.
- 6 Take pō aqē'ctāx qōcta s'amē'keuc. Take ayūgō'Litx it iā'qoa īL
Then blown it was on that [dual] small canoe. Then he made it stay large
them [dual]
- 7 x'ix' ikanī'm; pāl ē'kolē. A'lta aqio'teXam ē'kolē. A'lta qⁱōā'p
that canoe; full whale. Now it was boiled the whale. Now nearly
- 8 ayō'kteikt ē'kolē. Take alō'pa ka'nauwē, take atēō'cgam ō'pakuē.
it was finished the whale. Then they went all, then he took them reeds.
out
- 9 Take atcalā'lax gō-y- L'LaLqL ēwā'-y- ōLā'pōte Lāx ō'pakuē
Then he put into them in their mouths thus their anus out reeds
- 10 kanauwē'tiks k'la iqē'sqēs. Take alō'p'am, a'lōp! weXt. Iā'xkati
all persons and blue-jay. Then they came in, they entered again. There
- 11 alō'La-itX, iā'xkati LE'klek algiā'x ilē'ē. A'lta alxLxā'lem.
they remained, there burrow they did it the ground. Now they ate.
- 12 ALgiā'wul'ax, nau'ī yawa Lā'xa nē'xax ēwā-y- ulā'pōte, ka'nauwē-y-
They swallowed it. immedi- there visible it became thus their anus, all
ately
- 13 ē'ka. Ateia'wulē iqē'sqēs. Ayō'tXuit. Iawā' yuqunā'itX uyā'pote.
thus. He swallowed it blue-jay. He stood up. There it lay its anus.
- 14 "Tea! kā'sa-it! x'ix'ī'x' ēwā-y- ōgu'pōte ayō'lekteū." Aqio'cgam
"Look! robin! this thus my anus it fell down." He was taken
- 15 iqē'sqēs iā'potē, aqā'yuk^u k^uLā'xani. Laq aqā'ēxax kaX ō'pakuē.
blue-jay his arm, he was carried outside. Out they were done these reeds.
- 16 A'lta wiXt a'etōp! iā'xak; Emāna. Gōnitsē Lōni atelō'tipa ka
Now again they two went in his chief. Therefore [?] three times he dipped and
- 17 ayā'qstē. A'lta nōxo-īLxā'lem qōtae tē'lx'Em. Mēnux' nē'xax qix'
he was satiated. Now they ate those people. Little got that
- 18 ē'kolē. Take atetō'ktepa tiā'LEXam. A'lta Lū'XLuX atēō'xōx
whale. Then he took them outside his people. Now pull out he did them
- 19 ka'nauwē'2 ō'pakuē. A'lta wiXt ā'tgep! A'lta weXt nōxo-īLxā'lem,
all the reeds. Now again they entered. Now again they ate,
- 20 eka qⁱ'ōē'L atgē'qete, ka atgiā'wulē itā'teXemal. Take
and in right way they became satiated, then they ate all what they had Then
cooked.
- 21 naLXE'lqamX Lgōlē'LEXEmk! "Ē2hēhiū'2! qantsī'2x'Lx' tiō'LEma
it shouted a person! "Ehehiu! how then the supernat-
ural beings
- 22 itā'teXemal k;a aqē'tetXōm." A'lta iqē'sqēs nē'k'im: "Qa'da Lx
what they had and it is finished." Now blue-jay he said: "How then
boiled
- 23 pōs nēkst aniō'tetXōm qix' aqēnēlē'm?"
if not I finish it that I was given to eat?"
A'lta alxē'la-it gō wē'wulē. A'lta ayō'pa iqē'sqēs, kⁱ'EX ikē'x.
Now they stayed in the interior of the house. Now he went blue-jay, over-
out satiated he was.
- 25 A'lta gō'yi nē'xax iqē'sqēs. A'lta Lē'caLx acLpā'īL. A'lta
Now thus he did blue-jay. Now [a berry] all red. Now
- 26 nixLxā'lem iqē'sqēs. "LXuā'2, ōē's'sēs, qantsī'2xLx tiō'LEma
he ate it blue-jay. "Lxuā! blue-jay, how then the supernat-
ural beings

- itā'etitk k; a agxē'tx." A'lta nē'k'im iq; ē'sqēs: "Ä2bähähäyō" 1
their excre- and he eats them." Now he said blue-jay "Ehehiu!"
ments
- mse'xatx. LUXä'lax na? Ka'lta nLō'kuman Lik Lē'calx." 2
you say. I eat [int. part.]? Only I look at them these berries."
- Kā alxēlā'-it. Take Lāx alī'xax Lgölē'LEXEmk. "Ä, 3
Then they remained. Then visible it became a person. "Ah,
- mektē'mENa. Qamcaxoē'mÖL." "TeXä2, antektē'mENa-itx gō 4
you dive! It is desired a game with you." "TeXä2, we always dive in
- intēal'EXam," nē'k'im iqē'sqēs. "Ka'nauwē Lēalā'ma 5
our town," he said blue-jay. "All days
- aunktetē'mENa-itx." "Mxä'LuX na-y- ē'ka gō ilxā'EXam?" aklō'IXam 6
we always dive." "You think [int. thus as in our town?" she said to them
part.]
- uLā'cinema-il, "mxä'LuX na-y- ē'ka lxi'ka? Nögul; ē'mENax 7
their woman married "you think [int. part.] thus as we? They dive
among a foreign tribe.
- amō'ketiks, Lā'xka alō'mEQtx, Lā'xka aqlō'Lax." Take agiō'IXam 8
two, that one is dead, that one he has lost." Then she said to him
- iqē'sqēs: "Ä, iqē'sqēs, ikle'mENa." Take ā'yulx, iq; ē'sqēs, 9
blue-jay: "Ä blue-jay, he is a diver." Then he went to blue-jay,
the beach,
- ateuXō'kXnē tlā'Xilkuē gō lteuq. A'lta cXumgē'tga 10
he threw them away their bushes in the into water. Now they two played
bottom of the canoe together
- ōk; 'onasi'si k; a iqē'sqēs. A'lta ackL; ē'mENa. Ateō'pēt uyā'tamq; 'al 11
[a bird; diver] and blue-jay. Now they two dived. He hid it his club
- iqē'sqēs. A'lta ackL; ē'mENa, ē 4. Nē'ntetXōm iq; ē'sqēs. Lāxa 12
blue-jay. Now they two dived, eh! His breath gave out blue-jay. Visible
- nē'xax gō qō'ta tlā'Xilkuē. Nigē'Lötk gō qō'ta tgē'lekuē; 13
he became at those their bushes in the He breathed at those bushes in the
bottom of the canoe.
- weXt niktē'mENa. Ateō'IXam ō'k; 'onasi'si: "Mōc na?" "Nōc," 14
again he dived. He said to her the diver: "You are there [int. part.]" "I am,"
- agiō'IXam. Lēlē ka wiXt nē'ntetXōm. WiXt Lāxa nē'xax 15
she said to him. Long then again his breath gave out. Again visible he became
- gō qō'ta tlā'Xilkuē. Take la'kti Lāxa nē'xax. A'lta tell 16
at those their bushes in the Then four times visible he became. Now tired
bottom of the canoe.
- nē'xax iqē'sqēs. A'lta atēō'ketam ōk; 'onasi'si. A'lta agiā'qet ilē'ē, 17
he became blue-jay. Now he went to look the diver. Now she bit it the
for her ground.
- A'lta sānpōt. Lāq' ā'teax ōyā'tamq; 'al. Atcage'llteim yukpā. 18
Now she closed her eyes. Out he did it his club. He struck her right here!
- Kā ōxoelā'-itix; tē'lx-Em ka aluXua'nitek Lgölē'LEXEmk: "La'xka 19
Where they were people then it drifted a person: "That one
- ēcē'c," nELXE'lqamX Lgölē'LEXEmk. Iā2c gō tgē'lekuē, Mank 20
blue-jay," shouted a person. He was at the bushes in A little
the bottom of the canoe.
- lēlē ka atēō'pēna iqē'sqēs mā'lxōlē "Ēhēhiu'2, qantsi'2x-Lx 21
long then he jumped blue-jay ashore. "Ehehiu! how then
- tiō'LEma ō'tak; 'auasi'si ka aqaxā'tkakō!" "Ä2bähähäyō'2' 22
the supernat- their diver then he is beaten!" "Ehehiu!"
ural beings
- mse'xax, tex'i antskL; ē'mENax gō intsā'EXam," nē'k'im iqē'sqēs. 23
you say, then we dive in our town," he said blue-jay.
- Take wiXt Lāx alī'xax Lgölē'LEXEmk. "Qamcaxoē'mÖL, meō- 24
Then again visible it became a person. "It is desired a game with you, you
- ē'walx'tema." Take nē'k'im iqē'sqēs: "Ka'nauwē Lēalā'ma 25
will climb up." Then he said blue-jay: "All days

- 1 antcō-ē'wax'tema-itx gō inteā'LEXam." Take akLō'IXam
we always climb up in our town." Then she said to them
- 2 ulā'cinema-il: "Mexā'LaX na -y- ē'ka natē'tanuē? Ikā'pa
their woman married to a foreign tribe. "You think [int. part.] thus as Indians? Ice
- 3 aqexē'nxax ka ya'xka aqikTXēwulXaX. Manix aluē'lukteax
is placed upright and that they climb it. When one falls down
- 4 Lu'kLuk alxā'x ka aqLō'LEX." Take aqio'IXam iqē'sqēs:
broken he gets and he has lost." Then he was spoken to blue-jay:
- 5 "Qā'doXuē iqē'sqēs iō'iwulx'ta." Take aqio'TXemt ikā'pa, gō
"Must blue-jay he goes up." Then it was placed upright the ice, to
- 6 igō'cax qoā't ā'yalqt. Take nēXE'kil iqē'sqēs; nixLx-ā'nakō
sky thus long. Then he tied the blan- blue-jay; he put it on
ket around his waist
- 7 iā'itexōt. Take naxe'ltXuitek o'ts;'ikin. Ā'lta actōilxē'wulx'.
his bearskin Then she made herself the chipmunk. Now they [dual] went
blanket. ready climbing up.
- 8 A'etō, ā'etō, ā'etō, ā'etō. Kulā'yi k'ucā'xali actō'yam. Take tell
They they went, they went, they went. Far up they [dual] ar- Then tired
[dual] went, rived.
- 9 nē'xax iqē'sqēs. Ayō'kux mank k'usā'xali ka wiXt ateuegā'maxē.
he became blue-jay. He flew a little up and again he took hold of it.
- 10 Take tell nē'xax. Ateciagenā'nakō-y-ōyā'tuwanXa. A'lta sā'npōt,
Then tired he got. He looked back to her the one he was racing against. Now she closed
her eyes,
- 11 guā'nesum o'itet, ka niket tell agā'tkax. Ateō'gam take
always she came, and not tired she became. He took it. then
- 12 uyā'tamq;'al, yukpā' atcā'owilX. Take nōē'lukteū o'ts;'ikin. Ka
his club, right here he struck her. Then she fell down the chipmunk. And
- 13 yukuguē'kxamt tē'lx'em. Take aqā'LElkel LGōLē'LEXemk
they looked up the people. Then it was seen a person
- 14 Lōē'lukteūt. "Lā'xka ē'cēē. Take naLk'teuwā'mam." Take
falling down. "That one blue-jay. Then she fell down." Then
- 15 naLXE'lqamX LGōLē'LEXemk: "Ē2hēhiū'2, qantsi'2xLx tiō'LEma
it shouted a person: "Ehehiū! how then the supernat-
ural beings
- 16 o'tats'ikin aqaxā'tgagō. "Ē2hēhiū,' mse'xatx. Tex-i na
their chipmunk is beaten. "Ehehiū! you say. Then [int.
part.]
- 17 anteculxē'wulx-La-itx gō inteā'LEXam?" Take mōket ēlā'kētēma
we climb always in our town?" Then two sea-otters
- 18 atcā'yul ilā'Xak;Emāna.
he won them their chief.
- A'lta wiXt mankx alxē'la-it. Take wiXt altē'mam
Now again a little they stayed. Then again it came
- 20 LGōLē'LEXemk: "Qamecaxōē'mōL. Wā'q;pas qamecaxōē'mōL."
a person: "It is desired a game Target it is desired a game
with you. with you.
- 21 "Tex-i' na wā'q;pas ntsxegā'lil gō inteā'LEXam ka'nauwē
"Then. [int. part.] target we always play in our town all
- 22 Lē'alā'ma," nē'kim iqē'sqēs. Take akLō'IXam ulā'cinema-il:
days, he said blue-jay. Then she said to them their woman married
among a foreign tribe:
- 23 "Mexā'2LuX na -y-ē'ka natē'tanuē? Telx-ā'm aqōxoēlā'-itemitx
"You think [int. part.] thus as Indians? People are placed
- 24 amō'ketiks, ē'wa ē'natai Lē'Xat, ēwa ē'natai Lē'Xat. Lā'xka
two, thus at one side one, thus at other side one. That one
- 25 Lā'nēwa alō'meqt, Lā'xka aqLō'L;Eq." Aqio'IXam iqoa-inē'nē:
first dead, that one has lost." He was spoken to the beaver:
- 26 "Mai'ka qemulā'ētemita." Aqō'egam utcā'la, aqa-ige'kxōl
"You you are made to stand up." It was taken a grindstone. it was put on him
- 27 iā'wan utcā'la. Ē'wa iā'kōteX aēXt, ē'wa iā'wan aē'Xt.
his belly the grindstone. Thus his back one, thus his belly one.

- AqēnLā'ētamit ē'wa ē'natai iqō'/Lqōlālē. A'lta aektō'egam 1
He was made to stand up thus on one side loon. Now they two took them
- etā'xalaitan. Iā'ma^ε aqē'lax iqoa-inē'nē. LuX nuLā'tax-it ōkulai'tan. 2
their [dual] ar- Shooting him he was the beaver. Broken it fell down the arrow.
- Iā'ma^ε aqē'lax iqō'/Lqōlālē. Ūhū'2 nē'xax. WiXt iā'ma^ε 3
Shooting him he was done the loon. Ūhū'2 he made. Again shooting him
- aqē'lax iqoa-inē'nē. Hā nē'xax. LuX nuLā'taXit kaX ōkulai'tan. 4
he was done the beaver. Hā he made. Broken it fell down that arrow.
- Iā'ma^ε aqē'lax iqō'/Lqōlālē. Ūhū'2 nē'xax. Iā'xkēwa ka nieilgā'kxo-it 5
Shooting he was the loon. Ūhū'2 he made. Iā'xkēwa then he fell on his back
- ayō'maqt. "Ēhēhiū'2, qantsi'x·Lx tiō'LEMA Lgā'lalax aqLxā'tgagō!" 6
he was dead. "Ēhēhiū", how then the supernat- their bird he is beaten!"
ural beings
- "Ēhēhiū'2, mSē'xatx," nē'k'im iqē'sqēs; "tex'i na wā'q'pas 7
"Ēhēhiū", you say," he said blue-jay; "recently [int. target
part.]
- ntsxsgā'lil gō inteā'LEXam?" 8
we always play in our town?"
- A'lta wiXt alXē'la-it, mank iō'Lqtē alXēla-it. Take wiXt Lāx 9
Now again they stayed, a little long they stayed. Then again come out
- ali'xax Lgōlē'LEXEmk. Take, "Āqamecxōē'mōL, mēxalō'tga 10
it did a person. Then, "It is desired a game you will sweat with you,
- ōqolō'tqan." Take nē'k'im iqē'sqēs: "Ka'nauwē Lēalā'ma 11
sweat house." Then he said blue-jay: "All days
- antexalō'tēlxēma-itx gō inteā'LEXam." Take aklō'IXam 12
we always sweat in our town." Then she said to them
- ulā'cinēma-il: "Tqānā'ks aqauwē'kiLXaX. Atgē'ckō-itxax ka 13
their woman married among a foreign tribe: "Rocks are heated. They get warm and
- yā'xkati atgē'p'x. Tā'eka nuxō'La-itx tā'eka aqtō'ēax." A'lta 14
there they enter. Those they are dead those have lost." Now
- nē'k'im ilā'xak; Emāna: "Qa'doXūē lxō'Lxaiō." A'lta aqauwē'kiLX 15
he said their chief: "Must we go into the Now they were heated
cave."
- qō'tā tqā'naks. Take atgē'cko-itx. Mōket Lxoa'p qō'ta tqā'naks. 16
those rocks. Then they got warm. Two holes those rocks.
- A'lta ēXti naLxoa'p ā'lōp! Lā'ska. A'lta ēXti naLxoa'p ā'lōp! 17
Now one hole they entered they. Now one hole they entered
- tiō'LEMA. A'lta aqio'xōpō. Take atciō'egam ikā'pa atciōtē'na gō 18
the supernat- Now it was shut. Then he took it ice he laid it under in
ural beings. them
- qō'ta tqā'naks. A'lta ia'xka aligā'la-it. Cka ma'nxi ka dell, dell, 19
those rocks. Now it they stood on it. And a little and noise of burst-
ing,
- qoā'nemi dell nē'xau. Take aqiuXō'laqt tqā'naks. AqLxā'laql 20
five times noise of it was. Then they were opened the rocks. It was opened
- iqē'sqēs Lā'nēwatiks; Lka'nauwētiks ilā'Xanatē. AqioXō'laql 21
blue-jay first; all of them they were alive. It was opened
- tiō'LEMA. Aqoā'nemiks nuxō'La-it. WeXt nē'k'il. "Ēhēhiū'2! 22
the supernat- Five of them were dead. Again they won. "Ēhēhiū'
ural beings.
- qantsi'x·Lx tiō'LEMA aqōXō'tgagō!" "Ēhēhiū', mSē'xatx! Tex'i 23
how then the supernat- are beaten." "Ēhēhiū', you say. Then
- antsxalō'tēlxēma-itx gō inteā'LEXam." 24
we always sweat in our town."

- Take ateiō/lXam iā'kxix: "Tea! ikolē'ma wax lxLigēlā'xō."
Then he said to him to his brother- "Come! whales pour we will do them."
in-law:
- 2 Take aklō/lXam ulā'einēma-iL: "Qā'd'ōeXEm, meXEna'oi.
Then she said to them their woman married among "Take care, look out!
a foreign tribe:
- 3 Amēgiūk; 'ōē'masamita imeā'xak; 'Emāna ka meā'k; lematekō-y- a'ltā."
You will make him ashamed your chief and you do the last now."
- 4 Agiō/lXam itēā'xk; 'un: "A'ltā pō'2lakli, wāx aqē'lax." Iō'kuk
She said to him her elder brother: "Now dark, pour it is done." Then
- 5 agā'yutk iqē'sqēs gō itēā'XEmalap'liX. Iā'koa ē'natai agā'yutk
she put him blue-jay in her armpit- There on other side she put him
- 6 kā'sa-it, iā'koa te'iqi'nk; ēama agā'yutk. "Nēket qa'nsix qa'nsix
robin, there on right side she put him. "Not [any] how
- 7 ngē'ma 'Ēhēhiū'! Manix yamō'tga, nēket qa'nsix mtgē'keta
you say "Ēhēhiū'! When I hold you, not [any] how you [dual] look
- 8 amtkanamtemō'ket." A'ltā ā'lōlX pō'lakli gō qix ē'mal.
both of you." Now they went at dark to that bay.
- 9 Agiō/lXam itēā'xk; 'un: "La'kt ēkolē'ma iō'ya, nāket milke'k'ca.
She said to him her elder brother: "Four whales they go, not harpoon them.
- 10 Ē/Laquinum ē'kolē iō'ya, tex-i amlē'lukē'ax." Take nōxuina'Xit
The fifth whale goes, then harpoon him." Then they stood
- 11 tiō'LEma. Aklō'egam lK; ē'wax kaX uyā'lē, agigēlgē'egam
the supernat- She took it a torch that his sister, she helped him
ural beings.
- 12 itēā'xk; 'un. Take nelxe/lqamX lgōlē'LEXEmk: "Yūyayūyā'!
her elder brother. Then it shouted a person: "Yūyayūyā'!
- 13 Ē'mina ē'kolē x'iau iō'ya," lē'Xat qō'La lgōlē'LEXEmk nelxelqamX.
[A fish] whale that he goes," one that person shouted.
- 14 Lā'lē ka weXt nelxe/lqamX: "Yūyayūyā', y- itā'mela-y-
Sometime then again it shouted: "Yūyayūyā', albatross
- 15 ē'kolē x'iau iōyā'! Amēklxē'latek lēmeāteō'L." Qē'xtēē nē'k'ikst
whale that he goes! Raise them your harpoon shafts!" Intend he looked
- 16 iqē'sqēs. TeXup teXup teXup teXup teXup ALE'xax lā'k; ēwax.
blue-jay. Flicker it did the torch.
- 17 Gōyi' agā'yax iqē'sqēs: "Nēket Lgā'tgilket." Take weXt
Thus she did him blue-jay: "Not look." Then again
- 18 nelxe/lqamX lgōlē'LEXEmk: "Yuyayuyā', ēmō'lak ē'kolē
it shouted a person: "Yuyayuyā', elk whale
- 19 x'iau iōyā! Meklxē'latek lēmeāteō'L." WeXt nalxe/lqamX
that he goes! Raise them your harpoon shafts!" Again it shouted
- 20 lgōlē'LEXEmk: "Yūyayuyā', imō'k'utXi-y- ē'kolē x'iau iōyā'.
a person: "Yūyayuyā', sperm whale whale that he goes!
- 21 Meklxē'latek lēmeāteō'L." Take agiō/lXam uyā'lē:
Raise them your harpoon shafts!" Then she said to him his elder sister:
- 22 "Qā't'ōeXEm! A'ltā iā'xka itia'ya." Take wiXt nelxe/lqamX
"Look out! Now he he will come." Then again it shouted
- 23 lgōlē'LEXEmk: "Yūyayūyā', tiō'LEma itā'kolē x'iau iōyā'!"
a person: "Yūyayūyā', the supernat- their whale that goes!"
ural beings
- 24 Qē'xtēē nē'k'ikst iqē'sqēs; teXup teXup teXup ALE'xax
Intend he looked blue-jay; flicker it did
- 25 lā'k; ēwax. "Qantsī'x-lX AnēkteXō'lemiX Lgā'k; ēwax ka
the torch. "How may AnēkteXō'lemiX her torch and
- 26 alXatmā'nenukt." A'ltā nē'kim qō'La lgōlē'LEXEmk:
it always flickers." Now he said that person:
- 27 "Yūyayūyā'; tiō'LEma itā'kolē x'iau iōyā'!" Agiō/lXam
"Yuyayuyā'; the supernatural their whale that goes!" She said to him
beings
- 28 itēā'xk; 'un: "A'ltā iā'xka itia'ya." AteLē'lukē itēā'xk; 'un.
her elder brother: "Now that one he will come." He harpooned it her elder brother.

Atcē'xaluketgō mā'lxōlē:	"Ēhēhiū'2,	qantsi'x'lx	tiō'LEma	itā'kolē	1			
He threw it down	landward:	"Ēhēhiū,	how then	the supernat- ural beings	their whale			
ka aqē'lxatēmā'ptek."	Take	nē'k'im	iqē'sqēs:	"Ēhēhiū'!"	TcXup	2		
and it is thrown ashore."	Then	he said	blue-jay:	"Ēhēhiū."	Extinguished			
ā'lax	lā'k;ēwax.	L'lā'pL'lāp	ā'yō	iqē'sqēs.	Take	ayō'Xōnē	3	
it became	the torch.	Under water	he went	blue-jay.	Then	he drifted away		
iqē'sqēs	WeXt	aLE'k'il.	Nā'k'il	weXt	ilā'xak; 'emāna.		4	
blue-jay.	Again	they won.	He won	again	their chief.			
A'lta	aLi'xkō.	Aklō'lXam	uLā'cinEma-il:	"x'ix'ī'k	ē'lan		5	
Now	they went home.	She said to them	their woman married among	"This	rope			
			a foreign tribe:					
megiakXat;ō'ya!	Manix	meigō'tetamai,	k; 'au	megiā'xo	kā'sa-it		6	
coil up in canoe!	When	you will get across,	tie	do to it	robin			
iā'ok."	A'lta	aqē'lgax	ēitexā'x	qigō	aLi'xkō.	A'lta	aqē'kXateq	7
his blan- ket."	Now	it was made	a storm	where	they went	Now	it was put on the edge of the canoe	
	against them		home.					
gō Liā'alXap'uke	ikani'm,	ka	aqē'lgax	ēitexā'x;	Lē2qe	pue	aLXE'la-it	8
on	its gunwale	canoe,	and it was made	a storm;	almost	if	they were dead	
			against them					
ka aLiḡō'tetam.								9
and they came across.								

Translation.

There was a town the chief of which had died. His two children were grown up; one was a girl and one a boy. Early every morning the people went out to hunt sea-otters. The girl was always in the stern of the canoe. At dark they returned home. Five times they had gone hunting, then it grew foggy. Her hair became wet and she swallowed the water which dripped down from her hair. A long time the people remained there. Then she became pregnant. Blue-Jay was the first to observe it. He said: "Don't you notice it? He made his sister pregnant." Robin said: "Be quiet, Blue-Jay, you will make our chief's children ashamed." "Ha, he is the elder of us two and he ought to know better than I." After some time she became stouter. "Heh, we will run," said Blue-Jay. "I am ashamed because her brother made her pregnant. We will leave them; we will move!" Then, indeed, the people believed Blue-Jay. Again the brother and sister went hunting sea-otters. In the evening they came home. Now there were no people and no houses. "Lo, they deserted us. Blue-Jay advised them to do so." Then the brother continued: "Tell me who made you pregnant?" She replied, "I do not know. Once when we went out hunting sea-otters a mist came up and I swallowed the water which made me qualmish." Then they searched for fire. But the people had poured water into all the fires. The last house was that of their aunt, the Crow. It also was taken away. They walked about and there they heard the crackling of fire. The brother said to his sister: "Do you hear the fire?" After awhile it crackled again. They found the place from where the sound appeared to come. They dug into the ground and found a shell. In the shell there was burning coal. "Oh," they said to each other, "our aunt pitied us; she put the fire into the shell for us." Now they started a fire. The next day they

built a small house. There they lived for a long time. One day a sea breeze arose. Early in the morning the man rose and went down to the beach. There he found ten cedar planks, each ten fathoms long, which had drifted ashore. He went up to the house and said to his sister: "I have found ten planks, each ten fathoms long." They went to the beach, hauled them up to their house, and the brother made a large house. Then the brother said: "What kind of a blanket will you make for your son?" In the morning he went down to the beach and there he found two small sea-otters. He said: "Oh, my poor nephew, this will be your blanket." He took them up to the house and said to his sister: "I found these sea-otters." Then she was very glad. The brother said: "What soup are you going to make for your son?" In the morning he arose and went down to the beach. There he found a sea-lion. He skinned it and cut it, and then they boiled it. Every day he went down to the beach, and every time he found two sea-otters. And their house was full of sea-otter skins. One morning he went to the beach; there was a whale. Then he ran back to his sister and cried: "A whale is on the beach!" His sister said in reply: "Every night the people on the other side of the ocean send us food. Those supernatural people love me. My boy's father came. Now cut the whale." Then he skinned it and cut it and they carried up the meat.

Now the Crow made herself ready to look for her nephew and her niece. She launched her canoe and paddled across, wailing all the time. When she had almost crossed the bay she discovered a house and saw smoke rising. She went on. When she was near the shore she saw a chief sitting on the roof of the house. [The latter said to his sister, when he saw the Crow coming:] "Our aunt who pitied us is coming there." She arrived and saw the whale on the beach. She [was very hungry,] went to the whale and pulled at the meat. Then her nephew said: "Come up to the house; why do you touch that rotten meat?" She replied: "Oh, I only looked at it," and went up to the house. She entered and saw that it was full of whale meat. She went right up to the child [and wanted to take it in her arms], but the child began to cry. The sister said: "Oh, he is afraid of your tears." They gave her water and she washed her face. Then she tried again to take him, but still he cried. The sister said: "He is afraid of your breath." Then she took water, cleaned her mouth and took him again, but still he cried. Then the sister said to her aunt: "Do you think he is a human being? Look here, he is the son of a supernatural being. They gave us that whale to eat." "Oh," said the Crow. They boiled whale meat for her and she ate it. After she had finished eating she went home. They gave her two pieces of blubber which she put into her mat.

The Crow went across the bay; and when she approached the town she cried: "O, my sister's children, my sister's children, birds flew up

from you many times; eagles were eating you. O, my sister's children, my sister's children, gulls were eating you. Ravens were eating you, O, my sister's children." Now she came still nearer the town, Blue-Jay was sitting outside and saw her coming. When she had nearly arrived she cried again: "O, my sister's children, my sister's children, birds flew up from you; crows were eating you." Then Blue-Jay shouted: "Do you not notice? She names the Crow; she names the Crow." Now she landed and went up to the house. Now all the people came into the Crow's house. They asked her how she had found her sister's children. She replied and told much. "I went across and I found their bodies full of birds which ate them. All kinds of birds ate them." After she had finished, Blue-Jay was the first to leave the house. He went to the rear of the house, where he stayed. Now, the Crow was silent. Robin, who was her deceased husband's brother, remained with her. They sat on opposite sides of the fire. She had five children. Then she told him everything in a low voice, and Blue-Jay listened outside. She pulled out the food which she had carried home, cut it to pieces, and gave it to her children and to Robin. Her youngest daughter choked [when eating the blubber]. Then Blue-Jay, who had been peeping through the chinks of the wall, entered and slapped her nape. The piece of whale meat flew out of her mouth. Blue-Jay took it up, went out, showed it to the people, and said: "Do you see? The Crow fed me." He went to three houses showing it around, then he ate it. After some time it grew dark. The people were very hungry.

Then Blue-Jay said to the chief of the town: "O, chief, the house [of the young man whom we deserted] is full of whale meat. A supernatural being loved his sister. He invites me, and he has invited the Crow and Robin." Late in the evening Blue-Jay came out of the house, took his large blanket [and went to his elder brother, Robin,] saying, "Robin, let us sleep under one blanket; I always get cold." Robin replied: "Ya-a, I always sleep alone, and do not want anyone with me; sleep there at my feet." Now Blue-Jay lay down at Robin's feet. Blue-Jay remained awake. When it was nearly morning Blue-Jay fell asleep. Now Robin and Crow made a canoe [ready]. Then Robin and the Crow went to their canoe and carried their property into it. Now Robin took a sharp stick and put it in the ground at Blue-Jay's feet. Then Robin and the Crow went across to the young man and to his sister, and left Blue-Jay alone. Early in the morning when he awoke, he said: "Wake up, Robin," and kicked him; but his feet struck the stick, and he hurt himself. "O, my feet!" he cried. "They left me here alone." Then he went home to his children. Crow and Robin crossed the bay and went up to the house of the young man.

Early next morning Blue-Jay said: "Now, let us all go across." They made themselves ready and went across. When they were in the middle of the bay a heavy gale arose, and the people almost died. They

had to turn back. Five days [they tried to cross the bay], but every time they were driven back. Then they got across. Now it began to snow, and the people were covered with snow. They became very cold. Thus their chief took revenge upon them. Then Blue-Jay went up to the house. [He found a knothole and called to Robin, who was in the house:] "Robin, open for me, I am cold. Bring me food, Robin, I am starving." Robin did not reply. "Robin, take the tongs and put some food through this hole." Robin was boiling meat. Then he took the tongs and put them into the boiling kettle. He pushed the tongs through the knothole. Blue-Jay [was so hungry that he] licked the fat off from the tongs. He said: "Robin, Robin, tell the chief that I will give him my daughter in marriage, but let him open the door." "Ya-a," said Robin; "What shall he do with her? He wants your chief's daughter [not yours]." Then Blue-Jay ran down to the beach and said to his chief: "The young man asks for your daughter and for my daughter." The chief did not reply, and Blue-Jay ran back to the house and said: "Robin, the chief says he will give him his daughter." Fivetimes Blue-Jay ran down to the beach and back to the house. Then his chief spoke; he made his daughter ready, and put on her dentalia, and so did Blue-Jay. Once more he ran up to the house and said: "Robin, I have made my daughter ready." "Ya," replied Robin; "She shall look after the chamber." Now they brought the chief's daughter up to the house and they opened the door.

On the following morning the sister had disappeared. Lo! The supernatural beings had taken her and her child away. The people remained in this place and made new houses.

Once upon a time the Crow gathered many potentilla roots [put them into her canoe] and crossed the sea. When she arrived at the country of the supernatural beings they all came down to the beach. They searched among her roots and found one ôguē'meskōtit and one LE'mōksin among them. These they ate, and threw away the Crow's potentilla roots. Then she went up to the house and met her niece, who said: "Do you think they are men, that you bring them potentilla roots? Gather ôguē'meskōtit and LE'mōksin. When you come again bring all kinds of nice smelling roots, and bring one small basket of potentilla roots for me." Then she said to her: "Take this bitch along; it belongs to your grandson. When you come near the shore say: 'Catch a whale, Q_iaci'nemicLX.'" "Yes," said the Crow, and then she went home. When she was in the middle of the ocean she said to the dog: "Catch a whale, Q_iaci'nemicLX. Do you know indeed how to catch whales?" Then the bitch who lay in the stern of the boat arose. A whale came up. She bit it. Then the canoe rocked violently. "Hold it fast, Q_iaci'nemicLX." Then the Crow became afraid and said: "Let go, let go, Q_iaci'nemicLX." Then she let go the whale and lay down to sleep. The Crow landed [and when she arrived], she had

lost her dog. She ran about and searched for it in all the houses, but did not find it. Then she [was very sad and] did not eat because she liked her dog.

The Crow stayed here five days, and then again she gathered many roots of plants. She gathered ōguē'meskōit and LE'mōksin. She gathered all kinds of nice smelling roots. She put potentilla roots into one small basket. Then she crossed again to the country of the supernatural beings. Then they all came down to the beach. They [took the nice smelling roots and] ate them right there at the beach. She carried the potentilla roots up to her niece. Now she saw her dog, which was in the house. [Her niece said:] "Do you think this is a common bitch? She returns. Why did you say in the middle of the ocean: 'Take the whale?' Therefore you became afraid. You must not say so until you are near the shore. Do you think they gave her to you as a present? She always returns. You will take her again when you go home. Do not search for her when you have lost her. She provides you with food when you are going." The Crow replied: "Yes." And when she went back she carried that bitch along. "When you approach the land say: 'Catch a whale, Q;acī'nemicLX.'" Then she went home. The dog lay in the stern of the canoe. When they were near the town the Crow said: "Catch a whale, Q;acī'nemicLX." She did not move. Then the Crow took some water, poured it over her and said: "Catch a whale; are you indeed able to catch a whale?" When they were quite near the shore she said again: "Catch a whale, Q;acī'nemicLX." Then she arose and caught a whale. Again the canoe rocked. She said: "Hold it fast, Q;acī'nemicLX." Sometimes she did not say it right and cried: "Let go the whale, Q;acī'nemicLX." Then the whale drifted ashore. The people went down to the beach and cut the whale. They carried the meat up to house.

After some time the chief said: "I desire to go and see my sister." Now the people made themselves ready and started in a large canoe. When they came near the country of the supernatural beings their chief said: "Take care, they will test us." [When they had gone a little farther] the whole sea was covered with ice. He said to his people: "We will land after a while." Now Blue-Jay became very cold, but he said: "I never get cold, I will stay in the canoe." He jumped into the water and sank out of sight at once. Then a person shouted on shore: "Ehehiu, [Blue-Jay] killed himself." Then the chief arose in the canoe; he took the ice and threw it away. Then that person shouted: "Ehehiu, how he threw away the ice of the supernatural beings." "Ehehiu, you say, I threw it away; what made me fall down?" [said Blue-Jay]. Then they went up to the house. The chief said: "Do not enter at once. After a while they will open their house." Now there was a sea-lion and a sea-cow (?), one at each side of the door. They stood in the doorway. Now Blue-Jay became very cold. He tried to jump into the house and the animals bit him. They had almost been unable

to recover him. Then the chief stepped up and he took one sea monster in each hand and threw them away. "Ehehiu," shouted the person ["how he throws away the sea lions of the supernatural people"]. "Ehehiu, you say; I threw away those who bit me," said Blue-Jay. Then they all entered the house and stayed there. There were no people in it except the chief's sister. [Blue-Jay said to his brother Robin:] "What will they give us to eat, Robin?" "Oh, be quiet," replied Robin. Then said Blue-Jay: "Our chief's fire makes noise just as this here." There was only one log in the house. Then the person shouted: "Come down to the fire you who splits wood with his beak." Then a being came out [from under the bed] with a long beak who split the log. "Robin," said Blue-Jay, "that was our great-great-grandfather's slave." "I do not know that he was our slave; you alone have slaves." Then a fire was made and the whole house was full of smoke. The person shouted: "Come down to the fire, Smoke-eater." "Robin," said Blue-Jay, "he also was our (great-great-grandfather's) slave; he always carried me on his back and led you by the hand." "I do not know that he was our slave; you alone have slaves." Then the smoke man came down and [they saw that] he had an enormous belly. He stepped into the middle of the house and swallowed all the smoke. The house became light. Then they brought a small dish and one cut of meat was in it. "Robin," said Blue-Jay, "that is too little; that is not enough for all of us; I certainly shall not get enough." Then a person shouted: "Come down to the fire you who cuts whale with his beak." Then a person came to the fire with a very sharp beak, who began to cut meat. He cut and cut until the whole dish was full. Then he blew upon it and it became a large canoe full of meat. They boiled it, and when it was nearly done they all went out and their chief took reeds. These he put into their mouths [and pushed them right through them] so that they came out at the anus. They all did so, also Blue-Jay. Then they entered again and sat down. They made small holes where they sat and began to eat. They swallowed the meat and it went right out at the anus. Blue-Jay arose and there lay his anus. "Look here, Robin, my anus fell down right here!" Then the people took him by his arms, carried him out of the house, and pulled the reed out of his mouth. Then the chief and Blue-Jay entered again; he took three spoonfuls and he had enough. Then the people continued to eat and the whale meat became less and less. Then they went out, took out the reeds and reentered. They continued to eat. Now they ate in the right way and finished all they had boiled. Then a person cried: "Ehehiu, how they eat all the meat of the supernatural beings!" Then Blue-Jay said: "Did you think I could not finish what you gave me to eat?"

Now they stayed in the house. Blue-Jay went out. He was oversatiated. He looked and saw a patch of kinnikinnik berries. He began to eat them, when a person called: "Oh, Blue-Jay eats the excre-

ments of the supernatural people;" whereupon Blue-Jay said: "'Ehehiu', you say; do you think I eat them? I merely look at your kinnikinnik berries."

They stayed there. After awhile a person came out of the house and said: "They wish to play with you; you will dive." Blue Jay said: "We always dive in our country." "Do you think they do as you are accustomed to?" said the woman. "When they dive the one dies and the other one has won." She said to them: "Blue-Jay shall dive." Blue-Jay went down to the water and threw the bushes out of his canoe into the water. Then he and the diver fought against each other. They dived. Blue-Jay hid his club under his blanket. They jumped into the water and after awhile Blue Jay's breath gave out. He came up and hid under the bushes which he had thrown out of his canoe. There he breathed and dived again. He said to the diver: "Where are you?" "Here I am," she replied. After awhile his breath gave out again. Once more he came up under the bushes. Four times he did so, and then he became tired. He went to look for the diver. He found her biting the bottom of the sea. She had her eyes closed. Blue-Jay took his club and hit her on the nape. The people saw something floating on the water and then a person said: "There is Blue-Jay." He was, however, in the bushes which he had thrown out of his canoe. After a little while Blue-Jay jumped ashore and a person shouted: "Ehehiu, how Blue-Jay won over the diver of the supernatural beings." "'Ehehiu', you say; we always dive so in our country," said Blue Jay.

Then again a person stepped out and said: "They want to play with you; you will climb up a tree together." Then Blue-Jay said: "We climb every day in our country." But the young woman remarked: "Do you think they are just like Indians? They will place a piece of ice upright, then you will have to climb up the ice. When a climber falls down he breaks to pieces and the other one wins." Then they said to Blue Jay: "You shall climb up." They placed upright a piece of ice which was so long that it reached to the sky. Blue-Jay made himself ready and tied his bearskin blanket around his belly. [The supernatural beings sent a] chipmunk who made himself ready [to climb up the ice]. They began to climb, and when they had reached a certain height Blue-Jay grew tired. [Then he let go of the ice] and flew upward. [When he had rested] he again took hold of the ice. Then he grew tired again. He looked back to the one with whom he was racing and saw her climbing up with her eyes shut. She did not grow tired. Then Blue-Jay took his club [from under his blanket] and struck her on the nape. The chipmunk fell down. The people looked up and saw a person falling down. "Ah, that is Blue-Jay! There he falls down." [But when they saw the chipmunk] a person shouted: "Ehehiu, how they won over the chipmunk of the supernatural beings."

"'Ehehiu', you say; we always climb in our country." Then their chief won two sea-otters.

Then they stayed awhile longer. Then again a person came out and said: "They want to have a shooting match with you." Blue-Jay said: "We have shooting matches every day in our country." The young woman said: "Do you think they are like Indians? They place people against each other. One stands on one side, the other on the other. [They shoot at each other,] the one dies, and the other wins." Then they said to the Beaver: "You stand up [on our side]." They took a grindstone and tied it to his belly. They took another one and tied it to his back. The supernatural beings made the loon stand up on their side. Then [the beaver and the loon] took their arrows and the loon shot at the beaver. The arrow broke and fell down. Then the beaver shot at the loon. "Uhū," said he when he was struck by the arrow. Then the loon shot again. "Ha," he said, and the arrow broke and fell down. Then he shot again at the loon. "Uhū," he said, then fell on his back and died. "Ehehiu! How they won over the bird of the supernatural people." Blue-Jay spoke: "You say 'ehehiu'; we have shooting matches in our country every day."

They stayed there some time longer. Then again a person came out of the house and said: "They want to play with you; you will sweat in the sweat house." Blue-Jay spoke: "We always sweat in our country." Then the young woman said: "They always heat caves, and when they are hot, they enter them. The one party will die, the other will win." Then their chief said: "We must go into the cave." Now the supernatural beings heated the caves. They got hot. There were two caves in a rock. [The chief and some of his people] went into one, the supernatural beings went into the other. Then the caves were closed. The chief, however, took some ice and put it under their feet. They stood on it. After a little while a sound was heard like the bursting of a shell that is being roasted. Five times that sound was heard. Then the caves were opened; first that of Blue Jay's people—they were all alive; next that of the supernatural beings—five of them were dead. They had won again. "Ehehiu! How they won over the supernatural beings." "'Ehehiu', you say," replied Blue-Jay, "we use the sweat house every day in our country."

Now the chief's brother-in-law said: "Let us catch whales." The sister told him: "Take care; they will try to put you to shame. This is their last attempt at you." In the evening they went to catch whales. She took Blue-Jay and put him into her right armpit. Then she took Robin and put him into her left armpit [and told them]: "Now I shall keep you here; do not say 'ehehiu', do not look!" Then in the evening they all went down to the beach. She said to her elder brother: "Four whales will pass you, but do not throw your harpoon; when the fifth comes, then harpoon it." Now the supernatural people stood there. The young woman took a torch in order to help her brother.

After a while a person shouted: "Yuyayuya, a flatfish whale comes." [The chief did not stir.] After a while a person shouted: "Yuyayuya, an albatross whale comes; raise your harpoons." Blue-Jay tried to look [from under the arms of the woman]. At once her torch began to flicker, and she pressed Blue-Jay, saying: "Do not look!" Then again a person shouted: "Yuyayuya, an elk whale comes; raise your harpoons." [The chief did not stir.] Next a person shouted: "Yuyayuya, a sperm-whale comes; raise your harpoons." Then the sister said to him: "Now, look out; now the real whale will come." Then a person shouted: "Yuyayuya, the whale of the supernatural people comes." Blue-Jay tried to look [from his hiding place]. Then the torch of the young woman began to flicker and was almost extinguished. The people said: "Why does AnēkteXō'lemiX's torch always flicker?" The person shouted once more: "Yuyayuya, the whale of the supernatural people comes." Then AnēkteXō'lemiX said to her brother: "Now the real whale will come." The chief harpooned it and threw it ashore. "Ehehiu! How they threw ashore the whale of the supernatural people." Blue-Jay replied: "Ehehiu," and at once the torch was extinguished, and Blue-Jay [fell down from the armpit of the woman and] was drowned. He drifted away. Thus they won again. Their chief won again. Then they went home. AnēkteXō'lemiX said: "Coil up this rope in your canoe; when you get across tie Robin's blanket to it." [Then they started. When they were in the middle of the ocean the supernatural people] created a strong gale against those going home. Now they tied [Mink] on to the gunwale of their canoe [thus making it higher and preventing its being swamped]. They almost perished; finally they reached their home [safely. Then they tied Robin's blanket to the rope. AnēteXō'lemiX pulled it back, and when she found the blanket at the end of the rope she knew that her brother had reached home safely].

4. IGUĀ'NAT IĀ'KXANAM.

THE SALMON HIS MYTH.

- 1 Iō'e ē'Xat ilā'Xak; 'Emāna, ōō'kuil uyā'Xa. Ēwā' qē'xtēē
 There one their chief, a woman his daughter. Thus intending
 was
- 2 aqēxEmelā'luX. Nāket atso'tx. A'lta atelūqōā'na-it imō'lak
 they wanted to buy Not he gave her Now he put down elk
 her. away.
- 3 Liā'ateam: "Ma'nix La'ksta tē;EX LkLā'xō Lik Lē'team, Lguegā'ma
 its antlers: "When who break he will do it these antlers, he shall take her
 4 ōgu'Xa." A'lta aqō'xōqte tē'lXEm, tā'nēwatike ōxōwā'yōl.
 my daughter." Now they were invited the people, first the walkers.
- 5 Ka'nauwē aqō'xōqte. Ā'telaxtike ktge'kal. Ka'nauwē2 aqō'xōqte
 All they were in- Then they the fliers. All they were in-
 vited. vited
- 6 ktge'kal. Take aqō'lXam ōts!Emō'ekXan. "Mā'nēwa ts;EX
 the fliers. Then she was told the snail. "You first break
 7 LE'xa!" Nō'ya ōts!Emē'nkXan. Qē'xtēē aklō'cgam. Nēket ts;EX
 do it!" She went the snail. Intending she took it. Not break
- 8 aLE'xax. Aqō'lXam ik;ā'ōten! "Ā'melaxta tē;EX LE'xa!"
 it did. He was told squirrel: "You next break do it!"
- 9 A'lta tē;EX atei'lax ik;ā'ōten eka mēuk alXELE'l. Aqō'lXam
 Now break he did it squirrel and a little it moved. He was told
 10 ēnanā'muks: "Ā'melaxta tē;EX LE'xa!" Ā'yulX ēnanā'muks.
 the otter: "You next break do it!" He went to the the otter.
 middle of the house
- 11 Naxlō'lexa-it kaX ōō'kuil: "Ā, qō iā'xka tē;EX teletx!" Q;āt
 She thought that woman: "Ā, will he break he does it." Love
- 12 agā'yax. Atelō'cgam, qē'xtēē tē;EX atei'lax. Nāket tē;EX aLE'x.
 she did him. He took it, intending break he did it. Not break it did.
- 13 Āyō'ptek weXt. A'lta a'elaxta ēē'na ā'yulX. Gōyā'2 iā'qa-lL
 He went up again. Now he next the beaver he went to the middle of the house. Thus large
- 14 iā'wan. Take nē'k'im iqē'sqēs: "LE iā'xka x'ix'x' giā'ts;axan
 his belly. Then he said blue-jay: "LE he this with large belly
- 15 ts;EX telā'xō." Atelō'cgam ēē'na qō'La L'ateā'ma. Lēqs tē;EX
 break he will do it." He took them the beaver those antlers. Almost break
- 16 atce'lax ka weXt tell nē'xax. Ā'yuptek ēē'na. A'elaxta
 he did it and again tired he got. He went up the beaver. Next
- 17 ēlē'q;am ā'yulX. Atelō'cgam, Lēqs ts;EX aLE'xax. Take
 the wolf went to the mid- He took it, almost break it did. Then
 dle of the house.
- 18 wiXt tell nē'xax. Ā'yuptek ēlē'q;am. Ā'elaxta ii'texōt ā'yulX.
 again tired he got. He went up the wolf. Next he the bear went to the
 middle of the house.
- 19 Atelō'cgam qō'La L'ateā'ma ii'tsxōt. Lēqs ts;EX atei'lax. Tā2ll
 He took them those antlers the bear. Almost break he did them. Tired
- 20 nē'xax ii'tsxōt.
 he got the bear.
 Gō Lē'Xat Lōe Lgōlō'LEXEmk; ka'nauwē iō'l;aqLa ē'lēalēa;
 There one it was a person; all sore his body;

- LE/Laqcō ka'nauwē LōL;aqLa. Take nē'kim iqē'sqēs: "Ē'kta 1
his hair all sore. Then he said blue-jay: "What
qtēc'tuwa x'ix'x' ka'nauwē ā'yaL'a giā'teike?" A'lta a'ēlaxta 2
can he do this all his body stinking? " Now next
icā'yim ā'yulx. Lēqs pus tē;EX atēi'Lax. Ā'lta weXt tā2ll nē'xax. 3
the grizzly he went to Almost break he did it. Now again tired he got.
bear the middle of the house.
- Ā'lta ilā'xak;Emāna a'ēlaxta ā'yulx ik;oyawa'. A'lta ka'nauwē 4
Now their chief he next he went to the middle the panther. Now all
of the house.
- nōxō'tetXom ōxōw'ayul. A'lta ā'telaxta tge'kal. A'lta ā'yō 5
they were at an end the walkers. Now next they the fliers. Now he went
yā'nēwa-y-ēnts'X. Qē'xtēc' atēlō'egam. Lēqs ts;EX atēi'Lax. A'lta 6
first Ent's'X. Intending he took it. Almost break he did it. Now
wiXt tāll nē'xax. A'lta ā'ēlaxta ipō'ēpōē ā'yulx. NxLō'leXa-it 7
again tired he got. Now he next ipō'ēpōē he went to the middle She thought
of the house.
- qaX ōō'kuil: "Ō ia'xka taya'x ts;EX tsLEtX." A'lta atēlō'egam; 8
that woman: "Oh, he if break he would do it." Now he took it;
nāket qa'da aLE'x. Ā'yōptek. Ā'ēlaXta cē'nqētqēt a'etōLx. 9
not [any] how it did. He went up. Next he [dual] the sparrow hawk [dual] he went
[dual] to the middle of the house.
- Lēqs ts;EX aLge'etax. A'lta ā'etōptek cē'nqētqēt. A'lta ā'ēlaxta 10
Almost break he did it. Now he [dual] the sparrow hawk. Now he next
went up.
- ifē'tē ā'yōLx. Lēqs tē;EX atēi'Lax, ka weXt tell nē'xax. Ā'lta 11
the hawk he went down. Almost break he did it, and also tired he got. Now
ā'elaxta ō'npite nō'Lxa. Qē'xtēc' tē;EX agē'Lax. Nāket aLElē'll. 12
next she the chick- she went to Intending break she did it. Not it moved.
en hawk the middle of the house.
- Ā'elaxta iqōē'lqōēl ā'yulx. Nāket aLXElē'll. Ā'yōptek iqōē'lqōēl. 13
Next he the owl he went down. Not it moved. He went up the owl.
- A'lta ā'elaxta ūteaktea'k nō'Lxa. Aklō'egam, Lēqs ts;EX agē'Lax. 14
Now next she the eagle she went down. She took it, almost break she did it.
A'lta ka'nauwē qtge'kal nōxō'tetXōm; ka'nauwē ōXōwā'yul 15
Now all the fliers they were at an end; all walkers
nōxō'tetXōm. 16
they were at an end.
- Take nē'kim iqē'sqēs: "AmekLē'lot x'ix' tiā'L; k;ēnema. 17
Then he said blue-jay: "You give it to him that his sores.
- Ē'kta qtsē'tuwa?" Take tā'menna nō'xōx tē'lx-Em. 18
What can he do?" Then giving it up they became the people.
- "Ai'aq, ai'aq, me'tXu-it," nē'kim iqē'sqēs; "Ē'kta amē'tuwa? 19
"Quick, quick, stand up!" he said blue-jay; "What can you do?"
Ts;EX LE'xax XōLa Lē'tēcā'ma." Qōā'nemi atēi'lXam. Take 20
Break do them these antlers!" Five times he spoke to him. Then
alō'tXuit qō'La Lgōlē'leXEmk. Take tō'tō nē'xax. Take tō'tō 21
he stood up that person. Then shaking he became. Then shake
ateā'yax iā'ōk. Cell, tō'tō nē'xax iā'ōk. Take tō'tō 22
he did it his blanket. Noise shaking it became his blanket. Then shake
of rattles.
- atēi'Lax Lā'yaqō. Take ā'yulx gō kā'tsek t'ōL. Take 23
he did it his hair. Then he went to the middle of the house. Then
down
- atēlō'egam Lsatcā'ma. Aclō'egam, tē;EX atēi'Lax. WeXt 24
he took them the antlers. He took them, break he did them. Again
atēlō'egam, tē;EX atēi'Lax. Qōā'nemi tē;EX atēi'Lax, ka 25
he took them, break he did them. Five times break he did them, and

- 1 atelXE/kXuē. Take nē'xankō eka nuguguē/qxamt tē'lx·Em.
he threw them down. Then he ran and they looked at him the people.
- 2 Atgiā'qamt. Mank iō/Lqtē ka nē'k'im iqē'sqēs: "A2, Lōwatskā/
They looked at A little long and he said blue jay: "Ah, they pursue
him. her
- 3 Lkā'nax ā'kē." Take aktō'egam tgā'ktēma. Nā'xanko. A'lta
the chief's niece." Then she took them her dentalia. She ran. Now
aqege'ta. Ka'nauwē tē'lx·Em a'lta atege'ta. Kulā'i aqege'ta.
they were pur- All people now pursued them. Far they were
sued. pursued.
- 5 ē'mal atēā'yax. Take atiga'ōm ē'mal. Iawā'2 iā'qoa·il ē'mal.
A bay he made it. Then they reached it the bay. There a large bay.
- 6 Take atiga'ōm ē'mal tē'lx·Em. A'ngatē iau'a ē'natai actō'yam.
Then they reached it the bay the people. Long ago there on the other they [dual]
side arrived.
- 7 Cka mā'2nx·i ka wiXt atigō'ptekam ē'mal. Take wiXt aqege'ta.
And a little and again they came land- the bay. Then again they were
ward of pursued.
- 8 Kulā'2i weXt aqege'ta. Gō'yi nē'xax, nix·enā'nakō. A'lta weXt
Far again they were pursued. Thus he did, he looked back. Now again
- 9 qī'ōā'p tkeāxt tē'lx·Em. WeXt ē'mal atēā'yax. A'lta mank
near they over- the people. Again a bay he made it. Now a little
took them
- 10 Lī'āp iā'qaiL ē'mal. Take weXt atiga'ōm ē'mal tē'lx·Em.
sitting [?] large bay. Then again they reached the bay the people.
middle size
- 11 Take kulā'i weXt actōē'taqṛ. WeXt ka'nauwē atigō'ptekam
Then far again they two left them. Again all they came landward
- 12 tē'lx·Em. WeXt aqēā'wa. Qōā'nēma LEMā'LEma atē'lax ka
the people. Again they were pursued. Five bays he made them and
- 13 tā'mēnuā nē'xax. Ka'nauwē aqLgō'ptekam qō'La qōā'nem
giving up he got. All they came landward those five
- 14 LEMā'LEma. Take tell nē'xax it;ā'lapas ka-y- i'pēupen
bays. Then tired he got coyote and badger
- 15 kēamt;ā'm koā'nsum. Take atciō'IXam iā'cike. "Take tell
after always. Then he said to him to his friend: "Then tired
- 16 ani'xax, eike! Qa'da temē'x·ataqux tkipā'lau ntalā'xō XaXā'k
I got, friend! How your thought bewitched I shall make that
them on her
- 17 ōgu'Xalaitan." Ta'ke nē'k'im ē'pēupen: "Ā'yipē." Take pō'pō
my arrow." Then he said badger: "Well!" Then blow
- 18 ā'teax uyā'Xalaitan it;ā'lapas: "Gō iā'yaqtq mō'ya! gō iā'yaqtq
he did on it his arrow coyote: "At his head go! at his head
- 19 mō'ya!" Lō'nī atēō'IXam uyā'Xalaitan: "Gō iā'yaqtq mō'ya!"
go!" Three times he said to it his arrow: "At his head go!"
- 20 Qōā'nemi pō'pō ā'teax uyā'Xalaitan. Take atēō'Lata uyā'Xalaitan.
Five times blow he did it his arrow. Then he shot it his arrow.
- 21 K'ēā'xalē atēō'Lata. Take nō'ya uyā'Xalaitan ha'LELELELELE.
Up he shot it. Then it went his arrow hallelalelelele.
- 22 Yukpā' iā'māē atēō'lax gō Liā'paa. Iā'xkēwa ayuqunā'ētix't.
Right here shooting he did him in his rape. There he fell down.
- 23 Lā'nēwatike Llēqī'ā'muks gaalxuwā'ma. Lā'eka alGō'egam kaX
First they the wolves pursuers. They they took her that
- 24 ōō'kuil. A'lta atgā'yax ka'nauwē qō'tac tē'lx·Em. Atgiā'wulē.
woman. Now they ate him all those people. They ate all.
- 25 Take aqayā'lot it;ā'lapas ō'pl;ikē, ōyā'pl;ikē iguā'nat. Take
Then it was given to coyote the bow, his bow the salmon's. Then
- 26 alōē'lukteū LēXt Liā'apta; gō Lqā'naks kā'tsek alawīā'yakuit
it fell down one his egg; in stone middle it fell into a hole

- Lia/apta gō Lqā/naks. Take nō/Xukō tē/lx'em, ka'auwē 1
his egg in stone. Then they went home the people, all
- nō/Xukō tē/lx'em ka take naxeltea'ma ok; 'unō/. "Aqiā'wa 2
they went the people, and then she heard about it the crow. "He is killed
- ēmē/tgēu." Nō'ya-y- ok; 'unō/, ayaxa/nex'enēmai nage/tsax. A'lta 3
your nephew." She went the crow, she cried while walking she cried. Now
- nō'yam qigō kaXē' aqiā'wa. A'lta Lā'qlaq age/Lax Lqā/naks. 4
she arrived where where he was killed. Now turn over she did them stones.
- Ā'qxulqt. Lā'qlaq klāxt Lqā'nake, klik; 'elā'leplē. Take Lap 5
She cried. Turn over she did stones, she turned them over Then find
- age/Lax LēXt Lgēmā'k'iket. Take age/Luk^ul gō-y- ē'qxēL. 6
she did it one salmon egg. Then she carried it to a creek.
- LE'klek agā'yau. Take aklaLēnqā'na-it gō lteuq. Tsō'yustē 7
Dig she did it. Then she put it into in water. Evening
- ka nā'Xkō. NaXkō'mam gō tē'kXaql. 8
and she went home. She got home to her house.
- Kawī'X ka wiXt nō'ya. AkLō'qstam qō'La Lēā'pta. 9
Early in the and again she went. She went to see it that salmon egg.
- A'lta Lā'qoa-il qō'La Lēā'pta, mank Lō'Lqat. A'lta LE'klek agā'yax 10
Now large that salmon egg, a little long. Now dig she did it
- mank iā'qoa-ilē. Tsō'yustē weXt nā'Xkō. NaXkō'mam. Nāket 11
a little large. Evening again she went home. She got home. Not
- naō'ptit ka nā'kteuktē. Kawī'X ka weXt nō'ya. Ā'qxulqt, nō'ya. 12
she slept and it got day. Early and again she went. She cried, she went.
- Nō'yam gō qō'La Lēā'pta. A'lta-y- ū'LElō yuXtkē'l. Ā'lta yūl; mank 13
She arrived at that salmon egg. Now a small trout there swam. Now glad a little
- nā'xax. A'lta iā'qoa-il LE'klek agā'yau. Tsō'yustē nā'Xkō. ME'ux'i 14
she became. Now large dig she did it. Evening she went home. A little
- naō'ptit ka nē'kteuktē. WiXt nō'ya ilā'lakt. Take nō'yam gō qō'La 15
she slept and it got day. Again she went the fourth Then she arrived at that
- Lēā'pta. A'lta-y- op'lā'lō yuXtkē'l. Take kwa'nkwan nā'xax 16
salmon egg. Now a trout swam there. Then happy she became
- ok; 'unō! LE'klek agā'yau, iā'2qo-il iLE'klek agā'yau. Cka menx' 17
the crow! Dig she did it, a large dug hole she made it. And a little
- lāx oō'lax ka nā'Xkō. NaXkō'mam. Tex'i nō'pōnem 18
afternoon sun and she went home. She got home. Just it grew dark,
- ka naō'ptit. Kawī'x naxe'lōkō. Naxā'latek. Nō'ya wiXt; 19
then she slept. Early she awoke. She rose. She went again;
- ayō'ketam kaX op'lā'lō. Nō'2yam. A'lta ianō'kstX iguā'nat 20
she went to see it that trout. She arrived. Now a small salmon
- yuXtkē'l. A'lta LE'klek agā'yau, iā'2qoa-il LE'klek agā'yau. 21
swam there. Now dig she did it, a large dig she did it.
- WiXt naie'taq. Pāt oō'lax ka nā'Xkō. NaXkō'mam. Iā'miaXkēwa 22
Again she left him. Noon sun and she went She got home. Only of that
- tgā'XatakōX. Nō'pōnem. Kawī'X ka nō'ya. Nō'yam, a'lta iā'qoa-il 23
her thoughts. It grew dark. Early then she went. She arrived, now a large
- iguā'nat yuXtkē'l. Agiō'egam, agē'xaluketgō mā'lxōlē. A'lta 24
salmon swam there. She took him, she threw him down on shore. Now
- Lk; 'asks alō'la-it, Lā'qoa-il Lk; 'asks. A'lta k; wa'nk; wan nā'xax 25
a boy there was, a large boy. Now happy she got
- ok; 'unō. A'lta acī'Xkō. AcXkō'mam. Take agiō'lXam itēā'kXēn 26
the crow. Now they [dual] got They [dual] got Then she said to him her grandson
- ok; 'unō: "Amx'ō'tōL. lō'LEma mēElkelā'ya." A'lta nix'ō'tōL, 27
the crow: "Bathe. Supernatural you shall see them." Now he bathed,
- nix'ō'tōL, nix'ō'tōL. Iā'nēwatē gō Letuq nix'ō'tōL. ALē'lxōl; gō-y- 28
he bathed, he bathed. The first time in water he bathed. He finished, in

- 1 ē'maL nix'ō'toL. Ka'nauwē Lpō lema nix'ō'tōL. ALE'x'ōL; nix'ō'tōL
bay he bathed. All nights he bathed. He finished he bathed
- 2 gō-y ē'maL. A'lta gō Lpakā/lema nix'ō'tōL. A'lta-y- iq;ōā/lipx-
in bay. Now on mountains he bathed. Now y- oā/lipx-
a youth
- 3 nē'xax.
he became.
A'lta naxa-iyi'lk^utel uyā'k;ik;ē. Agio'lXam: "It;ā/lapas
Now she told him much his grandmother. She said to him: "Coyote
- 5 atēiā'waē LEMē'mama, iā'eike ē'penpen. Qia nāket kaX oō'kuil
they two killed him your father, his friend badger. If not that woman
- 6 pōē nāket aqia'waē. Gō Llāq;am aLgō'egam kaX oō'kuil."
[if] not he was killed. To wolves they took her that woman."
- 7 Take atēō'lXam uyā'k;ik;ē: "Nō'ya. Niō'XtkinEma
Then he said to her his grandmother: "I shall go. I shall go and search for him
- 8 it;ā/lapas." "Nāket mō'ya, taua'lta aqema'wōōx." Take wiXt
coyote." "Not go. else you will be killed." Then again
- 9 aexē'la-it uyā'k;ik;ē. Iō'Lqtē aexē'la-it, ka weXt naxa-ilgu'Litek:
they two stayed his grand- Long time they two then again she told him:
mother. stayed,
- 10 "Go it;ā/lapas aqō'egam uyā'pL;ikē LEMē'mama." "Ā, nō'yaya
"To coyote it was taken his bow your father's." "Ā, I shall go.
- 11 Niu'XtkinEma it;ā/lapas. Take o'Xuit tiō'LEma anō'ikel."
I shall search for him coyote. Then many supernatural beings I saw them."
- 12 "Ni'Xua amxānitgu'Litek. ē'kta imē'yōLEma?" Take atēō'lXam
"Well, tell me, what your supernatural Then he said to her
beings?"
- 13 uyā'k;ik;ē: "Ni'Xua mē'tpa!" Take nō'pa-y- ōk;u'nō. Atēō'lata-y-
to his grand- "Well, come outside." Then she went out the crow. He shot it
mother:
- 14 uyā'xalaitan iau'a mā'lxōlē. Ia'xkēwa nē'xLx'aē. Atēō'lata
his arrow then inland. There it caught fire. He shot it
- 15 uyā'xalaitan ē'wa temā'ēma. Ia'xkēwa nē'xLx'aē. Take nā'k'im
his arrow then to prairie. There it caught fire. Then she said
- 16 ōk;u'nō: "Ō nau'itka tal; iō'LEma amē'Elkel." Agio'lXam:
the crow: "Oh indeed lo! supernatu- you saw it." She said to him:
ral being
- 17 "Qā'doxē mō'ya. Qā't'ocx'Em, ēmx'Enā'oyē." Agō'n oō'lax ka
"Must you go. Take care, take care of yourself." One more day and
- 18 nixē'ltXuitek. Atēō'egam tiā'ktēma, atixā'lax ka'nauwē. Atēō'egam
he made himself He took them his dentalia, he put them all. He took them
ready. on to himself
- 19 tiā'xalaitanEma. A'lta aexē'lagux igō'cax. A'lta ā'yō. Ayō'ēpa
his arrows. Now it thundered the sky. Now he went. He went out
from clear sky to it
- 20 temā'ēma. Qoā'nEM temā'ēma ayō'ēpa.
to a prairie. Five prairies he went out to them.
A'lta atēō'ikel t'ōL. Ā'yō, ā'yō, ā'yō. Qi'oa'p atēi'tax t'ōL.
Now he saw it a house. He went, he went, he went. Near he got to it a house.
- 22 A'lta iLXgulā'magux Lgōlē'LEXemk. Ayō'tXuit gō k'Lā'xanē t'ōL.
Now singing song of vic- a person. He stood at the outside of the house.
tory
- 23 A'lta ēwa' gu'latā Lē'Xat iLXgulā'magux. Lāwā'2 atēixā'laq'tē,
Now thus at the end of one singing song of victory. Slowly he opened the
the house door,
- 24 ayō'La-it gō iqē'p'laL. K'uteXā nē'xax it;ā/lapas. "Ia'xkayuk ayō'yam
he stood in the doorway. Sneeze he did coyote. To here he arrived
- 25 iguā'nat iā'xa. "Teintuwa'ōmx qiqō'q antsauwip'Enā'nanma-itx
the salmon his son. "He will kill me that I always jump inside
- 26 tē'kXEqL. Teintuwa'ōmx." Lqā'LXate Lē'lanit gō ciā'xōct. Take
in house. He will kill me." Coal it was put on his face. Then

- ā'yamEnuk^{ut}. Ē'penpen wiXt ā'yamEnuk^{ut}. Qī'ē nē'xax iqamō'tē. 1
his face was black- Badger also his face was black- Squeak did the door.
ened. ened.
- Nē'k-iket ē'wa iqē'p'al it; ā'lapas. A'ltā iā'xka ikē'x, qteiyā'uwa^s 2
He looked at thus the door-way coyote. Now he he was, whom he had
killed
- iōc gō iqē'p'al. Take nige'tsax: "Anā' itsesta'mXa, anā 3
there was at the doorway. Then he cried: "Anah, my dear, anah,
- itsesta'mXa;" it; ā'lapas nē'kim, "Aqētā'wa^s qēau itse'stamX. 4
my dear;" coyote said. "He was killed that my dear.
- Nexōwā'yulema-itx klxelgā'yutsNa." Take ā'yup! Take ā'yup, 5
They go from place to place those looking just like Then he entered. Then he entered,
him."
- iguā'nat iā'xa. Ayō'La-it gō ilemē'tk. Ā cka k'ā mē'xax 6
the salmon his son. He stayed at the settler. Ā, and silent become
- it; ā'lapas. "Nāket na tne'txiX amia'wa^s i'ge'mama?" Take 7
coyote. "Not [int. part.] I know you killed him my father?" Then
- k'ā nē'xax it; ā'lapas. Take ē'wa mā'lxōlē nēxe'lxēkō ēpenpen. 8
silent he became coyote. Then thus from fire he turned his face badger.
- A'ltā ciā'xōet Xa'Xa atci'etax. "Ā'nēt Lge'mama oyā'p'likē," 9
Now his face rub he did it. "Give it my father his bow,"
to me
- nē'kim iguā'nat iā'xa. Nē'kim it; ā'lapas: "Iamelō'ta qēstamX!" 10
he said the salmon his son. He said coyote: "I shall give it
to you
- Take ayō'tXuit it; ā'lapas. Lāq^o ā'teax aē'Xt ōp'likē. Ateō'gam, 11
Then he stood up coyote. Take he did it one bow. He took it,
- gōyī' ā'teax. Lek^u nā'xax. Atea-ige'teim, aqiā'auwilx ōp'likē. 12
thus he did it. Break it did. He struck him, he was hit with it the bow.
- Ace'k;ēlapx-it. Qu'l qul qul qul tiā'ewit nō'xuita. Nixā'latek 13
He fell down head-long. Qul qul qul qul his legs they shook. He rose
- it; ā'lapas. "Ā'nēt Lge'mama nyā'p'likē," nē'kim iguā'nat iā'xa. 14
coyote. "Give it my father, his bow," he said the salmon his son.
to me
- Take nē'kim it; ā'lapas: "Iamelō'ta qē'stamX." Lāq^o ā'teax aē'Xt 15
Then he said coyote: "I shall give it my dear." Take he did it one
to you
- ōp'likē wiXt. Ateayā'lot. WiXt aqa-ige'teim gō ciā'xōst. L'ōx 16
bow more. He gave it to him. Again he was struck on his face. Falling
with it
- nīcilgā'kXo-it it; ā'lapas. Qul qul qul qul tiā'ewit nō'xōx. WiXt 17
he fell on his back coyote. Qul qul qul qul his legs they did. Again
- nixā'latek. "Ā'nēt, Lge'mama uyā'p'likē, it; ā'lapas! QadaXē' 18
he rose. "Give it to my father his bow, coyote! Why
me,
- lā'xlax amēnā'xt?" Ateayā'lot a'ltā iqstō'kōnkōn ā'yaqtq 19
deceive you do me?" He gave him now woodpecker its head
- iak;ō'yul;ēma qax ōp'likē. Take gōyē' ā'teax; nāket lek^u nā'xax. 20
glued on that bow. Then thus he did it; not break it did.
- Ia'kwa' gōyē' ā'teax qink;ēama', lek^u nā'xax. Aqa-ige'teim 21
Here thus he did it right hand, break it did. He was struck
with it
- wiXt. Take wiXt nīcilgā'kXo-it it; ā'lapas. La2kt Lp'likē 22
again. Then again he fell on his back coyote. Four bows
- atei'lōt it; ā'lapas. Ka'nauwē LE'klek ā'lax. Ā'lāquinem a'ltā 23
he gave him coyote. All broken they became. The fifth now
- ā'xka iguā'nat oyā'p'likē ateayā'lot. Gō'yē' ā'teax iauwa' 24
that the salmon his bow he gave it to him. Thus he did it there
- teaqi'etekta, Lō'nī gō'yē' ā'teax; ala'xti ya'kwa teixqinq;ēa'ma 25
his left hand, three times thus he did it; then here his right hand
- Lōni gō'yē' ā'teax; nāket lek^u ā'teax. Ō'kXulpa Lgā'patsēu 26
three times thus he did it; not break he did it. Red shafted woodpecker
its red heads

- 1 akXā/cama qaX ōpL;ikē! Take aqio'IXam ē'penpen: "Ā eka k;ā
put on by twos that how! Then he was told badger: "Ah, and quiet
- 2 me'xax. Nēket na tnē'txiX ka mai'ka amē'k;auk;au?" Nē'k'im
be, Not [int. I know and you you a murderer?] He said
- 3 ē'penpen: "Nāket age'k;auk;au. Ka'ltas ē'teemēnuk^{ut} aqēnā'lax."
badger: "Not I murderer. Only my blackened face was made me."
- 4 Take aqio'egam gō Liā'paa. A'ltā aqēō'ktepa. A'ltā aqēXE'lteim.
Then he was taken at his nape. Now they were hauled out. Now they were struck together.
- 5 AqēXE'lteim, aqēXE'lteim. AcXE/La-it. Aqē'xaluketgō it;ā'lapas:
They were struck together, they were struck together. They were dead. He was thrown away coyote:
- 6 "It;ā'lapas imē'xal. Nāket tkañā'Ximet mtōtē'na." Aqē'xaluketgō
"Coyote your name. Not chiefs you will kill them." He was thrown away
- 7 ē'penpen: "Ē'penpen imē'xal. Nāket tkañā'Ximet mtōtē'na. Ā'mka
badger: "Badger your name. Not chiefs you will kill Only them.
- 8 ōmē'wicqe k;oa'e xaxā'xō. Nāket q;ōā'p amLi'tx Lgōlē'tEXEmk."
your farts afraid they will be of them. Not near you will get him a person."
- 9 Take aqēx'e'kXue it;ā'lapas k;a-y: ē'penpen. Take aqōxō'IXama
Then they were thrown away coyote and badger. Then it was burnt
- 10 te'etaql.
their house.
- Take wiXt ā'yō. Ayō'ēpa wiXt tēXt temsā'ēma. Ateō'ēkel
Then again he went. He went out to again one prairie. He saw it
- 12 tXut gō ke'mk-itē temsā'ēma. Take ā'yō, ā'yō, ā'yō. Q;ōā'p
smoke on end of the prairie. Then he went, he went, he went. Nearly
- 13 atetā'xom t'ōl. A'ltā Lā'qXulqt Lēā'kil. Ateixā'laqt Lawā'4.
he reached it a house. Now it cried a woman. He opened the door slowly.
- 14 Q;ē nē'xax iqamō'tē. Nā'k'ikst qaX ōō'kuil. Agē'elkel, iā'xka
Sneak it did the door. She looked that woman. She saw him, he
- 15 qix itēā'kikala qix aqia'waē. Aia'skōp! Pāl Lōlē'ma qō'ta t'ōl.
that her husband that he was killed. He entered. Full meat that house.
- 16 "Ā, iamETNki'nEmam; tXgō'ya. Nai'ka Lge'mama qiau aqitā'waē."
"Ah, I came to search for you; we two will go home. My my father that he was killed."
- 17 Take agio'IXam: "TqetxēLā'wuks tgemuwa'ēō." "Qā'doXoē
Then she said to him: "Monsters they will kill you." "Shall
- 18 tgemuwa'ēō." NixLxā'lem, agingē'wa'lam. Gō'yē ōō'Lax, lāx
they shall kill me." He ate, she fed him in her house. Thus the sun, after-noon
- 19 ōō'Lax ka yō'pa. Lq;ōp atēi'Lax Liā'paa. Qui'nemi Lq;up
the sun and he went out. Cut he did it his nape. Five times cut
- 20 atēi'Lax. Ateuxuk;ūē'niyanuk⁷ qō'ta tiā'lwulē. A'ltā ā'teax kaX
he did it. He made bundles that meat. Now he ate it that
- 21 ōpXa; pāl iā'wan nē'xax. A'ltā ayō'p!am. Atetā'lot kaX ōō'kuil
alder- full his belly got. Now he came in. He gave that woman
- 22 bark; together qōā'nēm nōxōk;ōē'nēyak. "Manix Ltē'mama, ēXt
together five bundles. "When they come, one
- 23 iuixk;ūē'niyak Lē'Xat mitelō'ta. Manix Lktawu'ēa x-itē'k, ka
bundle to one give it to them. When they will eat it this, then
- 24 nLō'Laya. Ma'nix xāx Lgenā'xoyē ēXt Lē'Xat mitelō'ta." A'ltā
I shall win over them. When notice they will do me, one to one give it to them." Now
- 25 lā'xlax atēi'Lax. Pō ā'teax ōō'leptekiX. Pāl te'kemôm nē'xax;
deceive he did them. Blow he did the fire. Full ashes he got;
- 26 iq;ēyō'qxōt nē'xax.
an old man he got.

- Tsō'yustē ka qull nē'xau. ALā'egatp! LGōlē'LEXemk. Kā'tsek
Evening and noise of falling objects It entered a person. In middle of 1
- t!ōL aLE'tē. "Hōmm, iguā'nat ēnilā'kux; iguā'nat ēnilā'kux; 2
house he came. "Hōmm, salmon I smell it; salmon I smell it;
- hōmm, iguā'nat ēnilā'kux." Take atēi'Lkltuq qō'La Lq'ēyō'qxōt; 3
hōmm, salmon I smell it." Then he kicked him that old man;
- ē'xauwitē aqē'kltuq. Wāx ali'xax Lā'owilqt gō iā'yacqL. Take 4
often he was kicked. Pour out it came the blood in his mouth. Then
- nō'tXuit ōō'kuil. Lāq° agā'yax ēXt inē'xk; ēniak. "Ngōlē'LEXemk 5
she stood up the woman. Take out she did it one bundle. "I am a person
- anē'xax. Lxpōc nēket alGā'icX? xix'ē'k alGē'tk'iam xīLa 6
I am. Do you think not my relative? This he brought it this
- Lq'ēyō'qxōt." "Hō! itēi'kōkein! Qā'daqa nēket ā'ngatē amiō'IXam? 7
old man. "Hō! My sister-in-law's relative! Why not long ago you told me?
- TSE'xtSEX anē'Lax LGe'kōkein." WiXt qul nē'xau. WiXt ē'Xat 8
Hurt I did him my sister-in-law's relative. Again noise of falling objects there was. Again one
- Lā'qo nē'xax. Nē'tp!a. Iō'kuk q'ōā'p kā'tsek t!ōL: "Hemm, iguā'nat 9
visible he became. He came in. There near middle of house: "Hemm, salmon
- iā'tseks inilā'kux. Hemm, iguā'nat inilā'kux." Ēwā' atēi'LqLtuq. 10
his smell I smell. Hemm, salmon I smell." Thus he kicked him.
- Ēwā' ayulā'tax-it, ē'xoēt ayulā'tax-it aqē'qLtuq. Wāx ā'lxax 11
Thus he flew about, much he flew about he was kicked. Pour out it did
- Lā'owilqt ēwā yā'yacqL. "Ngōlē'LEXemk anē'xax. Lxpōc nēket 12
the blood thus his mouth. "I am a person I am. Do you think not
- alGā'icX? xix'ē'k alGē'tk'iam xīLa Lq'ēyō'qxōt." Agē'lōt ēXt 13
my relative? This he brought it this old man. She gave it one to him
- inixk; ē'niak. "Ohō, itēi'kōkein! Qā'daqa nēket ā'ngatē amēnō'IXam? 14
bundle. "Oho, my sister-in-law's relative! Why not long ago you told me?
- TSE'xtSEX anē'Lax LGe'kōksin." WiXt qul nē'xau. WiXt 15
Hurt I did him my sister-in-law's relative. Again noise of falling objects became. Again
- ē'Xat Lāqo nē'xax LGōlē'LEXemk. Nē'tp!a. Kā'koa kulā'i 16
one visible he became a person. He entered. Thus far
- kā'tsek nē'kim: "Hemm, iguā'nat iā'tseks inilā'kux. Hemm, 17
in middle he said: "Hemm, salmon his smell I smell it. Hemm,
- iguā'nat inilā'kux." Ēwā' atēi'LqLtuq. Ēwā' ayulā'tax-it, ē'xoēt 18
salmon I smell it." Thus he kicked him. Thus he flew about, much
- ayulā'tax-it aqē'qLtuq. Lā'owilqt wāx ā'lxax ē'wa yī'laekL gō 19
he flew about he was kicked. Blood pour out it did thus his mouth at
- qō'La Lqēyō'qxōt. Iō'Ltē teaX nō'tXuit. Lāq agā'yax ēXt 20
that old man. Some time then she stood up. Take out she did it one
- inixk; ē'niak. Agē'lōt itēā'pōtexan. "Ohō! itēi'qōqcin Liā'xauyam! 21
bundle. She gave it to him her brother-in-law. "Ohō! my sister-in-law's relative the poor one!
- Qā'daqa nēket ā'ngatē amēnō'IXam? TSE'xtSEX anē'Lax 22
Why not before you told me? Hurt I did him
- LGe'qōqcin." WiXt qul nē'xau. WiXt ē'Xat Lā'qo nē'xax 23
my sister-in-law's relative. Again noise of falling objects there was. Again one visible became
- LGōlē'LEXemk. Cka mēux cka nē'egatp! ka nā'yila: "Hemm, 24
a person. And a little and he entered and he smelled it: "Hemm,
- iguā'nat iā'tseks inilā'kux. Hemm, iguā'nat inilā'kux." Ēwā' 25
salmon his smell I smell. Hemm, salmon I smell." Thus
- atēi'LqLtuq. Ēwā' ayulā'tax-it, ē'xoēt ayulā'tax-it aqē'qLtuq. 26
he kicked him. Thus he flew about, much he flew about he was kicked.

- 1 Wāx ā'lxax Lā'owilqt ē'wa iā'yackL. Iō'Ltē nō'tXuit.
Pour out it did blood thus his month. Long time he stood up.
- 2 "Ngōlā'LEXEmk anē'xax. Lxpōe niket alGā'icX? x'ix-ē'k alGē'tkⁿtam
"I am a person I am. Do you think not my relative? This he brought it
- 3 x'i'La Lq'ēyō'qxōt." Agē'lōt ēXt inixk'ē'niak: "Ohō' itei'qōqcin!
this old man." She gave it to him one bundle: "Ohō! my sister-in-law's relative!"
- 4 Qā'daqa niket ā'nqatē amēnō'IXam? Tse'xtSEX anē'Lax Lge'qōqcin."
Why not before you told me? Hurt I did him my sister-in-law's relative."
- 5 Ateciā'wul^r qix' ignā'nat. A'lta iā'mkXa iteā'k'ikal. Ka me'nx'i ka
He ate it that salmon. Now only he her husband. And a little and while
- 6 qull nē'xau. Tex'i ateixā'laqtē, ka nā'yila: "Hemm, ignā'nat
noise there was. Just he opened the door, and he smelled it: "Hemm, salmon
- 7 iā'tseks inilā'kux. Hemm, ignā'nat inilā'kux." Ewā' atei'LqLtuq.
his smell I smell. Hemm, salmon I smell." Thus he kicked him.
- 8 Ewā' ayulā'tax-it, ē'xoēt ayulā'tax-it aqē'qLtuq. Wāx ā'lxax
Thus he flew about, much he flew about he was kicked. Pour out it did
- 9 Lā'owilqt ē'wa iā'yackL. Iō'Ltē teXep nā'xax, iō'Ltē aqLqLtu'qo-im
blood thus his month. Long hesitating she was, long he was kicked much
- 10 qō'La Lq'ēyō'qxōt. Nō'tXuit qaX ōō'kuil: "NLGōlā'LEXEmk
that old man. She stood up that woman: "I am a person
- 11 anē'xax. Lxpōe niket alGā'icX? x'ix-ē'k alGē'tkⁿtam x'i'La
I am. Do you think not my relative? This he brought it this
- 12 Lq'ēyō'qxōt." Agē'lōt ēXt inixk'ē'niak. "Ohō' itei'qsiX, qa'daqa
old man." She gave it to him bundle. "Ohō! my brother-in-law, why
- 13 nēket ā'nqatē amēnō'IXam? Tse'xtSEX anā'yax itei'qsiX."
not before you told me? Hurt I did him my brother-in-law."
- A'lta alXE'lgixc, alGā'yaxc imō'lekuma. A'lta qē'xtoē
Now they cut open, they cut them the elks. Now intending
- 15 algilē'menil qix' ēq'ēyō'qxōt. Nāket nixLxā'lem. Take nā'k'im
they gave him food that old man. Not he ate. Then she said
- 16 qaX ōō'kuil: "Lō'nas LE'klek nō'xōx Lā'lēwanema,
that woman: "Perhaps broken are his ribs,
- 17 qā nēket alXēLXE'lemax." Wāx nē'kteuktē. Kawi'X ka
there-fore not he eats." Next morning it got day. Early and
- 18 alXE'tXuitek Lē'q'ā'm. ALXō'kumak'āuwa. A'lta nixā'latek
they made themselves ready the wolves. They went hunting. Now he rose
- 19 ignā'nat iā'xa. Nix'ō'tam. A'lta agilgē'xo-il qaX ōō'kuil. A'lta
the salmon his son. He went to bathe. Now she boiled much that woman. Now
- 20 nixLxā'lem. ALē'Xōl; iā'LElemax ka aek'tā'yōit gō ilemē'tk.
he ate. He finished his eating and they two lay in bed.
- 21 Lāx ōō'Lax, take wiXt pō'pō ā'teax ōō'leptekiX. Take wiXt
After-noon sun, then again blow he did it the fire. Then again
- 22 ēq'ēyō'qxōt nē'xax. Tsō'yustē alXatgō'mam; Lkanauwē'tike
the old man he got. Evening they arrived at home; all
- 23 alXatgō'mam. ALGē'tkⁿtam imō'lekuma. A'lta nāket
they arrived at home. They brought elks. Now not
- 24 alGEqLtu'qo-im. Nā'2-pōnem ka alktō'kuman tiā'xalaitanema.
they kicked him. It grew dark and they looked at them his arrows.
- 25 "Masā'tsilx tik tiā'xalaitanema, x'ik ilxā'qōqcin!" Take nē'k'im
"Pretty these his arrows, this our sister-in-law's relative's!" Then he said
- 26 qix' iqi'ēyō'qxōt: "Nai'ka itei'xōtekin." "Ā, tget;ō'kti mtēnlā'xō!
that old man: "My my work." "Āh, good you make them for me!"

- Mēnlā'xō igē'leXteutk." "Mai'ka imē'Xakamit. E'Xtemae 1
You will make a flint arrow head." "Your your mind. Sometimes
- māket LEME'nLEME nixā'nēxax, ē'Xtemae ēXt LEME'nLEME 2
two broken they get, sometimes one broken
- nixā'nēxax." Take atēyā'lōt ōguē'luXteutk, qōā'nEM nats;E'x 3
it gets." Then he gave them to flint pieces, five pieces
- ōguē'luXteutk. 4
flint.
- Nē'kteutē a'lta. Kawi'X wiXt ā'Lo Llēq;ā'muks. Ā'Lo ka wiXt 5
It got day now. Early again they went the wolves They and again went
- nix'ō'tam iguā'nat iā'xa. Ateia'xōtekē igē'luXteutk. AteLē'kXul; 6
he went to bathe the salmon his son. He worked on them the arrow heads. He finished them
- ka'nauwē'2, atēiā'xōtek qix igē'luXteutk. ĒXt Lāq' atēā'yax, 7
all, he made them these arrow heads. One take out he did it,
- nixilē'mae. Tsō'yustē ka wiXt aLXatgō'mam Lkanauwē'tiks. 8
he kept it. Evening and again they arrived at home all.
- ALgē'lk'atam imō'lekuma. ALgā'yaxe ka'nauwē imō'lekuma. A'lta 9
They brought home elks. They cut them all the elks. Now
- aLgiō'kuman qix igē'luXteutk. Ō, it;ōkti x'ik igē'luXteutk. 10
they looked at these arrow heads. Oh, good these arrow heads.
- "Ā'nqatē ka angōLē'LEXEm," nē'k'im iq;ēyō'qxōt "itse't;ōxōtskin 11
"Formerly and I was a man," he said the old one, "I a good worker
- igē'luXteutk." "Wuxi'k ā'nlastā minlā'xō," atēiō'lXam ē'Xat: 12
arrow heads." "To-morrow me next you will make them for me," he said to him one:
- "Mai'ka imē'Xakamit." Take wiXt aqayi'ltatke qōā'nEM 13
"Your your mind." Then again were left for him five
- ōguē'l^oXteutk. 14
flint-pieces.
- Kawi'X ka wiXt ā'Lo Llēq;'am. ALXō'kumak;aua. 15
Early and again they went the wolves. They went hunting.
- Lā ka nixā'latak. A'lta atēiā'xōtek igē'luXteutk. Ka'nauwē 16
Some and he rose. Now he made them the arrow heads. All
- ateLē'kXōL; ĒXt nixelē'mae. Tsō'yustē aLXatgō'mam. Nā'pōnem. 17
he finished them. One he kept. In the evening they arrived at home. It grew dark.
- ALgiō'kuman igē'luXteutk iā'xōtskin qix iq;ēyō'qxōt. La'ktka 18
They looked at them the arrow heads his work that old man. Four only
- ateē'telōtxax. ĒXt nixelē'mae. Nē'k'im wiXt ē'Xat: "WuXi 19
he gave them to him. One he kept. He said again one: "To-morrow
- ā'nlasta teinlā'xoya, itēi'qōqcin." WēXt atēē'ltatek qui'nemi 20
me next he will make them for me, my sister-in-law's relative." Again he left them to five times
- nats;E'x. Kawi'X ka ā'Lo wiXt. ALXō'kumak;auwa. A'lta wiXt 21
pieces. Early then they again. They went hunting. Now again
- atēiā'xōtekē qix igē'luXteutk. Ka'nauwē atēLē'kXōL; ĒXt 22
he worked at them those arrow heads. All he finished them. One
- nixilē'mae. Tsō'yustē aLXatgō'mam. Nā'pōnem. ALgiō'kuman 23
he kept. In the evening they arrived at home. It grew dark. They looked at it
- iā'xōtkin qix iq;ēyō'qxōt. Ō it;ōkti x'ig igē'luXteutk. "WuXi 24
his work this old man. Oh, good these arrow heads. "To-morrow
- ā'nlasta mēnlā'xo qē'qōqcin!" Aqayā'lōt quā'num nats;Ex 25
me next you will make it for me, my sister-in-law's relative." They were given to him five pieces
- ōguē'luXteutk. 26
flint.

- Kawī'X ka aLXE Nē'tek Llē'q'am. A'ltā aLXō'kumak; auwa.
Early and they made themselves ready the wolves. Now they went hunting.
- 2 Nixā'latek iguā'nat iā'xa. Ateia'xotskē qix igē'luXteutk.
He arose the salmon his son He worked at them these arrow heads.
- 3 AteLē'kXōL; ka'nauwē qix igē'luXteutk. ĒXt nigilē'mā. Tsō'yustē
He finished them all these arrow heads. One he kept. In the evening
- 4 aLXatgō'mam. Nā'pōnem. Ateia'lot la'ktka, ēXt nixilē'mā.
they arrived at home. It grew dark. He gave them to him four only, one he kept.
- 5 O it;ō'kti x'ig igē'luXteutk. "WuXi' ā'naxta itei'qeiX
Oh, good these arrow heads. "To-morrow me next my brother-in-law
- 6 teinlā'xō," nē'kim qix ixgē's'ax, itēā'k'ikal qaX ōō'kuil. "Mai'ka
he will make them for me," he said that youngest one, her husband that woman. "Your
- 7 imē'Xakamt," atēio'lXam. Ateayi'ltātke qōā'nEM nats;E'x
your mind," he said to him. He left them for him five pieces
- 8 ōguē'luXteutk.
flint.
- Kawī'X ka aLXE'ltXuitek Llēq;ā'muke. Nixā'latek
Early and they made themselves ready the wolves. He rose
- 10 iguā'nat iā'xa. A'ltā atēia'xōtckē igē'luXteutk. Ka'nauwē
the salmon his son. Now he worked at them the arrow heads. All
- 11 atēLē'kXūL; ĒXt nixilē'mā. Tsō'yustē aLXatgō'mam.
he finished them. One he kept. In the evening they arrived at home.
- 12 Algē'tk'atam ēmō'lekuma. Pā2L take tē'LaqL imō'lekuma.
They brought home elks. Full then their house elks.
- 13 Pō'lakli aLXatgō'mam. A'ltā algiō'kuman iā'xōtckin qix
At dark they arrived at home. Now they looked at it his work those
- 14 igē'luXteutk: "O, itsi'qsiX! Masā'tsilx igē'luXteutk, it;ō'kti
arrow heads: "Oh, my brother-in-law!" Pretty arrow heads, good
- 15 x'ik igē'luXteutk." Kawī'X ka wiXt aLXē'lagutek. Ā'Lō
these arrow heads." Early and again they rose. They went
- 16 aLXō'kumak; auwa. Nixā'latek iguā'nat iā'xa. Ateō'lXam qaX
they went hunting. He rose the salmon his son. He said to her that
- 17 ōō'kuil: "Mxā'latek. A'ltā nLōtē'naya." Naxā'latek qaX ōō'kuil.
woman: "Rise. Now I shall kill them." She rose that woman.
- 18 "Qā't;ōcXem!" atēo'lXam. Take aexe'ltXuitek.
"Take care!" he said to her. Then they made themselves ready.
- Lqui'numiks qō'LaC Llē'q;amuks, qōā'nEM qō'La Lā'pLXuma.
Five those wolves, five those their wells.
- 20 Take actō'paē ōyā'p't'au. Ateō'cgam ōyā'pL;ikē. Ateā'Eltē
Then they went out his dead father's wife. He took it his bow. He spanned it
- 21 ōyā'pL;ikē. Gōyē' ā'teax uyā'xalaitan ē'wa Lpakā'lēma. A'ltā ē'tōL
his bow. Thus he made it his arrow thus mountains. Now hot
- 22 nē'xax. Q'ē'eq'Ec atēi'Lax lakt qō'La LpLxoa'ks. Ā'mka qix
it became. Dry he made them four those wells. Only that
- 23 ixgē's'ax ōyā'pLx mēnx' Lēlgā'itX qō'La ltenq.
youngest one his well a little there was that water.
- Ka igō'egēwal ilā'xk'un. Take LE'ku nā'xax uyā'pL;ikē.
And he went much the eldest one. Then break it did his bow.
- 25 Take ateixe'lqLēLx: "TaL; iā'xka, taL; iā'xka igua'nat iā'xa
Then he cried much: "Lo he, lo he, the salmon his son
- exā'ntselōlā'mit." Ā'yōLx, nē'Xkō. Ā'yūLx, ā'yūLx, ā'yūLx.
he disguised himself before us." He went to the water, he went home. He went toward the beach, he went toward the beach, he went toward the beach.

- A'/ta q; 'E/eq; Ec ikē/x ā'yāmxtē. Lteuq iō'meqtit. Ayō'yam gō-y. 1
Now dry became his heart. Water he was thirsty. He arrived at
- ōyā/plx. Nē'k'ikst, ā'teuket ōyā/plx. A'/ta q; 'E/eq; Ec, axā'lōtX. 2
his well. He looked, he looked down into his well. Now dry, it was empty.
- Ā'teuket kex'tēmā't Liā'wux ōyā/plx. Q; 'E/eq; Ec, axā'lōtX. 3
He looked down into the next one his younger brother his well. Dry, it was empty.
- ĒkXatsak Liā'wux ā'teuket nyā/plx. Q; 'E/eq; Ec, axā'lōtX. Q; oā'p 4
The middle one his younger brother he looked down into his well. Dry, it was empty. Near
- ixgē'sax kex'tēmā't Liā'wux nyā/plx ā'teuket; axā'lōtX. Ā'teuket 5
youngest one the next one his younger brother he looked down into; it was empty. He looked down into
- Lā'2wux ōyā/plx. A'/ta mēnx' Lā'lōc. Ateō'pēna iau'a kē'kXulē. 6
the youngest brother his well. Now a little was in it. He jumped then down.
- Ateqā'kXamet, aterā'kXamet, aterā'kXamet. Pā2L nē'xax iā'wan. 7
He drank, he drank, he drank. Full got his belly.
- Iā'ma^c atēē'lax iguā'nat iā'xa; iā'ma^c aqē'lax ilē'q; am, ac iā'xkatē 8
Shooting he did him the salmon his son; shooting him he was done the wolf, and there
- ayuqunā'ētix'. Aegiō'Lata, aegiō'peut. 9
he fell down. They hauled him out, they hid him.
- Ka igō'egēwal weXt ē'Xat [etc., as before]. . . . A'/ta mēnx' 10
And he went much more one [etc., as before]. . . . Now a little
- Lā'lōc. Ateī/Luket qō'La Lteuq. Nigē'kxamt, nigē'kxamt, nigē'kxamt. 11
was in it. He looked at it that water. He looked, he looked, he looked.
- Nāket i'kta atēē'Elkel. Take ayō'iteō gō qaX ōplx. A'/ta 12
Not anything he saw it. Then he went down to that well. Now
- aterā'kXamet, aterā'kXamet. Pā2L nē'xax iā'wan. Iā'ma^c atēē'lax 13
he drank, he drank. Full got his belly. Shooting he did him him
- iguā'nat iā'xa. Iā'xkatē ayuqunā'ētix'. Aegiō'Lata, atēiō'peut. 14
the salmon his son. There he fell down. They hauled him out, he hid him.
- Ka igō'egēwal wiXt ē'Xat [etc., as before]. . . . A'/ta mēnx' 15
And he went much more one [etc., as before]. . . . Now a little
- Lā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Qē'xtēē pōc ayō'iteō. 16
was in it. He looked, he looked, he looked. Intending if he went down.
- A'/ta wiXt nigē'kxamt, nigē'kxamt, nigē'kxamt. Ayā'xLakō qaX 17
Now again he looked, he looked, he looked. He went around it that
- ōplx. Ē'Xti ayā'xLakō. A'/ta ayā'leteō, ayō'iteō. Ateqā'kXamet. 18
well. Once he went around it. Now he went into the hole, he went down. He drank,
- mēnx' aterā'kXamet, ka wiXt nigē'kxamt. WiXt aterā'kXamet, 19
a little he drank, and again he looked. Again he drank,
- aterā'kxamet. PāL nē'xax iā'wan. Iā'ma^c atēē'lax iguā'nat iā'xa. 20
he drank. Full got his belly. Shooting he did him the salmon his son.
- Iā'xkatē ayuqunā'ētix'. Aegiō'Lata, aegiō'peut. 21
There he fell down. They hauled him out, they hid him.
- Ka igō'egēwal wiXt ē'Xat [etc., as before]. . . . A'/ta mēnx' 22
And he went much more one [etc., as before]. . . . Now a little
- Lā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Nā'xa nē'xax, xāx 23
was in it. He looked, he looked, he looked. Observing he observe became,
- atei'etax. Qē'xtēē pōc ayōē'teax. A'/ta wiXt ayaxLā'nukl qaX 24
he did them. Intending if he went down. Now again he went often around that
- ōplx. Alā'Xti ka ayō'iteō, lē'2lē ka ayō'iteō. Ateqā'kXamet, 25
well. At last and he went down, a long time and he went down. He drank,

- 1 **menx'** aterā'kXamet, wiXt ayō'ilxē'wulx. Alā'Xti ayō'iteo wiXt
a little he drank, again he went up. At last he went down again
- 2 **ka** aterā'kXamet, aterā'kXamet, aterā'kXamet. Pāl ne'xax iā'wan.
and he drank, he drank, he drank. Full got his belly.
- 3 **iā'ma'** atee'lax iguā'nat iā'xa. iā'xkatē ayuqunā'ētix'. Aegio'lata,
shooting he did him the salmon his son. There he fell down. They hauled him out.
- 4 **aegio'pent.**
they hid him.
- Ka** igō'egōwal ixgō'stax. Take Lek^u nā'xax uyā'pl'ikē.
And he went much the youngest one. Then break it did his bow.
- 6 **Take** atexē'llqelx: "Tal; iā'xka, tal; iā'xka iguā'nat iā'xa
Then he cried much: "Lo he, he, the salmon his son
- 7 **ēxā'ntselōla'mit.**" A'lta ne'lxa; nelxamm. A'teuket ēgun ē'Xat
he diagnosed himself Now he went out; he came out of the woods. He looked down into more one
- 8 **iā'Xkun.** Qi'ē'eq; 'ēc akē'x, axā'lōtX. Lkē'nam llā'ktiks
his elder brother. Dry it was, it was empty. Together four
- 9 **Liā'xk; uniks** Lxā'lōtX lā'plxoake. A'lta-y- āmka-y- uyā'plx menx'
his elder brothers were empty their wells. Now only his well a little
- 10 **lā'luc.** Ate'e'L'Elkel menx' lēā'wulqt. A'lta ayaxLā'nukl
was in it. He saw it a little blood. Now he went often around
- 11 **uyā'plx,** ayaxLā'nukl uyā'plx. A'lta ateo'Xtkin, nik; ē'x'tkin.
his well, he went often around his well. Now he searched for them, he looked about.
- 12 **Lēqspus** ategō'tXuitX. Ateō'pēna kē'kXulē. Aterā'kXamet,
Almost he stepped on them. He jumped down. He drank.
- 13 **aterā'kXamet,** aterā'kXamet. Take wiXt ateo'pēna k'cā'xali. A'lta
he drank, he drank. Then again he jumped up. Now
- 14 **wiXt** nik; ē'x'tkin, nik; ē'x'tkin, nik; ē'x'tkin. WiXt ateo'pēna
again he looked about, he looked about, he looked about. Again he jumped
- 15 **kē'kXulē.** Qoā'nēmi ateo'pēna kē'kXulē. A'lta aterā'kXamet.
down. Five times he jumped down. Now he drank.
- 16 **Pa2l** ne'xax iā'wan. iā'ma' atee'lax. Ateia'k; Lematsk atēia'wa'.
Full got his belly. Shooting he did. His last one he killed him.
- A'lta** a'etōlx. Ateōxō'IXam tē'laql. A'lta a'etō, aci'xko.
Now they went down to the water. He burnt it their house. Now they went, they went home.
- 18 **Ā'teok'** qax oō'kuil. Actigā'om ikani'm. A'lta actō'tetō.
He carried that woman. They reached a canoe. Now they went down the river.
- 19 **Kaxē'2** kulā'yi actō'yam ateo'IXam: "ēē'wam teinā'xt.
Where far they arrived he said to her: "Sleepy I get.
- 20 **Nēxagō'ketita.** A'lta qoā'nēm lēalā'ma nēket mena'ōte'la'.
I shall lie down in canoe. Now five days not you will awake me."
- 21 **Ayiaxagō'ketit.** A'lta ā'k;aya nō'ya qax oō'kuil. Ayā'qxoyē,
He lay down in canoe. Now alone she went that woman. He slept.
- 22 **mō'ketē** ayā'qxoyē, a'lta pemm temōtsgā'nuks gō iā'yacq'l.
twice he slept, now noise of flying flies at his mouth.
- 23 **Ayā'qxoyē,** lō'nē ayā'qxoyē. A'lta pāl acxe'luica'yū. Lā'kti
He slept, three times he slept. Now full fly-blows. Four times
- 24 **ayā'qxoyē** ka naxelā'yō-y- o'yamōa. A'lta agiā'qxōte!. Agio'lel,
he slept and they moved much his maggots. Now she awoke him. She shook him,
- 25 **agio'lel.** Nixa'lōkō. Ateō'egam: "Qa'daqa amēnā'qxōte!?
she shook him. He awoke. He took her: "Why did you awake me?
- 26 **Ayamō'IXam** na mena-ō'te'la'?" Ateā'xaluketgō. "O'omen imē'xal.
I told you [int. you shall awake me?" He threw her away. "Pigeon your name.
- 27 **Nūket** lme'k'ika! ā'lqē lkā'max. Manix teā'ko-i ka mxtēā'xa-itx."
Not your husband later on chief. When summer and you will cry much."

- Take nīkl'ē'men ignā'nat. Nō'xunitak ō'omen, qaxē'lx ka 1
Then he dived the salmon. She drifted away the pigeon, where may be and
- nuXua'niptek. A'lta L'ap aei'kxax emōkst ekoalē'xoa. Nē'k'im 2
she drifted ashore. Now and they did her two ravens. He said
- qix ē'Xat: "ĒXt itea'xotk, ēXt itea'melqtan. Kā'tsek Lq'up 3
that one: "One her eye, one her cheek. Middle cut
- tga'ameuke, tqeauwē'xa." Nē'k'im qix ē'Xat: "K'ē, k'ē, k'ē, 4
her intestines, we cut them in two." He said that one: "No, no, no,
- k'ē; nai'ka ka'namōkst sgā'xost ka ēXt itea'melqtan, ka kā'tsek 5
no; I both her eyes and one her cheek, and middle
- Lq'ōp tga'ameuke tqeauwē'xa." "Imē'melaXaqamē," ateiō'lXam; 6
cut her intestines, we cut them in two." "You are wrong," he said to him;
- "ĒXt itea'xot mai'ka, ēXt itea'xot nai'ka. ĒXt itea'melqtan 7
"One her eye you, one her eye I. One her cheek
- nai'ka, ēXt itea'melqtan mai'ka. Kā'tsek Lq'ōp tga'ameuke." 8
I, one her cheek you. Middle cut her intestines."
- KāyeX ackē'x ka naxā'latek. Nō'ko, akē'ē'taq'l. 9
Thus they did and she rose. She flew she left them. away.
- A'lta ā'yo, nīkl'ē'men ignā'nat. Ayā'Xtki a'lta. Nigo'ptegam 10
Now he went, he dived the salmon. He swam now. He came ashore
- ēXt ilē'ē. Take ā'yo'ptek. Ā'2yō kulā'yi. Take nigā'ōm ē'qxēl. 11
one land. Then he went inland. He went far. Then he reached it a creek.
- Take atcō'ikel tXut ian'a ē'natai. Take nīXxagō'mit. Take 12
Then he saw it smoke there on the other side. Then he made himself Then
- iq'ēyō'qxot nē'xax, ka'nauwē ā'ya'l'a iā'ateike, Lā'yaqtq ka'nauwē 13
an old man he became, all his body stinking, his head all
- Lā'teike. Take naexē'lqamX. "Ā, Lā'ksta xixō'lā? Lgā'lemam;" 14
stinking. Then he shouted. "Ah, who that? Go to take him;"
- algō'lXam ulā'xk'un. Lqui'nemiks Lxā'mēXutetike ilā'qula. 15
they said: her their eldest Five sisters their camp.
- A'lta nai'kutetē ulā'xk'un. Naikō'tetam. A'lta mā'lxōlē lōc. "Ā, 16
Now she crossed the eldest sister. She got across. Now inland he was. "Ah,
- iamtgā'lemam; mē'lxa." "Ā, eka aqanōctXue'l." Nā'Xtakō, 17
I came to fetch you; come down to the water." "Ah, and carry me on your back." She returned,
- nā'Xtakō. Naxalengu'Litek Lgā'mēXutetiks: "Ā, Lq'ēyō'qxot, 18
she returned. She told them her sisters: "Ah, an old man,
- ka'nauwē ēlal'a iā'ateike. ALgenā'xo-il eka aqlō'etXux. 19
all his body stinking. He said to me and I should carry him on back.
- Ka'nauwē/2 pāl lemo'ckike ēlal'a." Nā'k'im kex'iemā't: "Nai'ka 20
All full pua his body." She said the next eldest one: "I
- nLugō'lemam. Olxā'qxalptekix Lgiakenā'oi." Take nai'kutetē 21
go to fetch him. Our fire he shall look after." Then she crossed
- akLugō'lemam. "Ā, iamtgā'lemam," akcō'lXam. "Ā, eka 22
she went to fetch him. "Ah, I came to fetch you," she said to him. "Ah, and
- aqenōctxō'x." Take nō'ptega. Aklō'egam gō ilā'potē. Qē'xtcē 23
carry me on back." Then she went up. She took him at his arm. Intending
- agē'xk'a ilā'potē. Nau'i lā'qxauwilqt wāx alī'xax. Akl'ē'taq'l, 24
she pulled it his arm. Immediately his blood pour out it did. She left him,
- nā'Xko. "Maniq'ā' tal; iq'ēyō'qxot. Qē'xtcē aniō'egam gō 25
she went home. "Too! lo! old. Intending I took him at
- ilā'potē. Nau'i Lā'qxauwilqt wāx alī'xax." Take agō'lXam 26
his arm. Immediately blood pour out it did." Then she said to her
- Lgā'wuX: "Mai'ka Lgā'lemam." Take nō'ya ā'kXatsak. 27
her younger sister. "You go and fetch him." Then she went the middle one.

- 1 Naigó'tetam. "Ā iamtgā'lemam, me/Lxa." "Ā, eka aqanōetxō'x."
She got across. "Ah, I came to fetch you, come down." "Ah, and carry me on your back."
- 2 Take nō'ptega. Agiō'egam ilā'pōtitk, aklō'latek. Ka'nauwē'2 wāx
Then she went up. She took it his forearm, she lifted him. All pour out
- 3 ali'x[ax] lā'qxauwilt kja lā'mōekike. Akl'ē'taql wiXt. Take
it did his blood and his pus. She left him also. Then
- 4 nā'kim q'ōā'p ōxgē'sax kex-Lemā't: "K'e nai'ka nLugō'lemam;
she said near the youngest the next: "And I go to fetch him;
- 5 ōlxa'qxalptekix lgiakema'oi." Take nai'kotetē. Naigō'tetam.
our fire he shall look after it. Then she crossed. She came across.
- 6 "Ā, me/Lxa, iq'eyō'qxōt; iamtgā'lemam." "Ā, eka aqanō'etxōx."
Ah, go down to the water. old man: I came to fetch you. "Ah, and carry me on your back."
- 7 Take nō'ptega. A'lta ayaxalō'etxamt. Mank kulā'yi agāyuk'4.
Then she went up. Now she carried him on her back. A little far she carried him.
- 8 Pāl. nā'xax lēā'owilqt; pāl nā'xax lemō'ekike. Agē'ē'taql:
Full she got blood; full she got pus. She left him:
- 9 "Manijā' tal; ka'nauwē ilā'ateike. Yū'l; aql'et ka'nauwē ē'la'la'ā."
"Too! lo! all stinking. Full of sores all his body."
- 10 Take ōe lā'wuX eka kja ka nō'tXuit. Nāket qa'da nā'kim. Take
Then there their younger and silent and she stood. Not [any] how she spoke. Then
was sister up.
- 11 nai'kotetē. Take aligō'lXam lā'wuX: "Ā'xka XaX niket iteā'yul; t
she crossed. Then they said to her their younger sister: "She that not proud
- 12 ka k'ōetxō." Algā'qxamt lā'wuX ka naigō'tetamē. Take nā'kim
and she will carry him. They looked at their younger and she got across. Then she said
her sister
- 13 ulā'xk'un: "Te'a." Take ayo'tXuit. A'lta ayagā'lōix. To'tō
their eldest sister: "Look." Then he stood up. Now he went to the Shaks
canoe.
- 14 nē'xax. Cell iā'ok, tal; ielā'kē iā'ok. Ayagē'la-it. Actigō'tetamē.
he did. Rattling his lo! sea-otter his. He was in the canoe. They two came across.
- 15 Ō, masā'tsilx lkā'nax! A'lta ateo'egam qaX ōxgē'sax,
Oh, pretty chief! Now he took her that youngest one.
- 16 uyā'teinkikala na-ēxā'fax. Ateō'mitekī, lkanauwē'tike, liā'nemeke
his head wife she was to him. He took them all, his wives
- 17 alixā'fax. Altā'2 ā'mka ōxgē'sax tq'ēx ā'teax.
he made them to him. Now only the youngest like he did her.
one
- A'lta alxē'la-it iā'xkatē. Ka'nauwē lēalā'ma alk'pōlā'lep'tā-itx.
Now he stayed there. All days they went always digging roots.
- 19 Iā'mka alēē'taqlax. Teā2xlx lēalā'ma alēē'taql, ka nā'Xko
Him alone they left him. Several days they left him, and she went home
- 20 a'nēwa-y ulā'xk'un. NaXko'mam. A'lta kje gō lā'o-inatk. Nō'Lxa
first she the eldest one. She came home. Now nothing at their camp. She went to the beach
- 21 mā'lne. A'lta iā'qxoyō gō ilā'xanima. lakqanā'itx. Lawā'
seaward. Now he slept in their canoe. He lay down. Slowly
- 22 agiō'tetemt ilā'xanima. Malxolā'y ē'ksāt. A'lta ateo'pewē
she pushed it their canoe. From land wind. Now it drifted
- 23 mā'lne. Mā2'lne ka nēxe'fōkō. Ateio'latek iā'ōk. A'lta kje-y
seaward. Seaward and he awoke. He lifted it his blanket. Now no
- 24 ilē. Nēket ateo'elkel. WeXt nixk; ē'nyakō. Ayā'qxoya, mō'keti
land. Not he saw it. Again he tied blanket around himself. He slept, twice
- 25 ayā'qxoya. Nixe'fōkō, a'lta tā'qē lā'xlax ike'x iā'xanim.
he slept. He awoke, now just as rock it did his canoe.

- Nēelkē/Elakō. A'/ta gō lux iūgō'ōX. Ayeā'lōiX. Ateiusgē'wulX 1
He took off his blanket. Now at island it was on the beach. He went ashore. He hauled it up.
- ia'xanim. Lāx ateā'yax ia'xanim. A'/ta ia'xkatē kē'kXulē nixō'ketē. 2
his canoe. turned over he made it his canoe. Now there below he lay down.
- Kawi'X ka lGōlē/LEXEmk aLE'tē gō lKamēlā/leq, tex tex tex tex 3
Early and a person came on the sand, noise of footsteps
- gō lKamēlā/leq. Nā'wi aligā'luptek jaxē' qigō' nīkē'x. Take 4
on the sand. Immediately she went up where there where he was. Then
- algio'lXam: "Amxā'latek, tXgō'ya." Take nixā'latek. Acginegē'wulX 5
she said to him: "Rise, let us go!" Then he rose. They pulled up
- ia'xanim ka eā'eā aegā'yax. A'/ta aci'Xkō. AcXgō'mam gō qō'ta 6
his canoe and break they did it. Now they went home. They arrived at at that home
- t'fōl. A'/ta pāl elagē'tema qō'ta t'fōl. A'/ta agio'pent. lā2 7
house. Now full sea-otters that house. Now she hid him. Home time
- ka naxatgō'mam ugō'xk'un. Mōket itēā'etxōl elagē'tema. Kawi'X 8
and she came home her elder sister. Two her load sea-otters. Early
- ka wiXt a'etō. Ānewa naxatgō'mam qaX uXgē's'ax. EXtkā 9
and again they went. First she came home that youngest one. One only
- ēlā'kē lJap agā'yax. Take ngo'lXam lGā'wuX qaX uxkē'kXun: 10
sea-otter find she did. Then she said to her her younger sister that eldest one:
- "Ā'nqatē tai; amxatgō'mam." "Aiā'q anē'Xatkō qē'wa nīket ē'kta 11
"Long ago, lo! you came home." "Quick I returned as not anything
- lJap anā'yax." Take naxi'ōhexa it ugō'xk'un: "Qā'da ā'lqē nakē'x, 12
find I did it." Then she thought her elder sister: "How later on she will be
- ka nīket ē'kta lJap agā'yax, axā'xō il." Wāx kawi'X ka a'etō, 13
and not anything find she did it, she always says." Next morn early and they went,
- ilā'mōketē a'etō. Actā'ekta, actuxōlā'kux qō'ta lux. Iā'kwa nō'ix 14
the second time they went. They searched they went around that island. Here always went.
- qaX ā'eXat, iāu'a tū'nata qō'ta lux nō'ix qaX ā'eXat qaX 15
that one, there to the other side that island always went that one that
- ōxgi'e'ax. Gō ku'mkite qō'ta lux ka acXā'ōmX. A'/ta kulā'yi 16
youngest one. At the end of that island and they met. Now far
- qigō acXā'ōmēnīlX, a'/ta naxtā'kōx qaX uxgē'e'ax. A'/ta xāx 17
where they always met. now she returned that youngest one. Now observe
- ā'kxax qaX lGā'wuX qaX ōxgē'kXun. Ānewa qaX uxgē'e'ax 18
she did her that her younger sister that eldest one. First that youngest one
- naxgō'mam. Wāx kawi'X weXt a'etō. Nō'ya qāxē qigō 19
came home. The next morning early again they went. She went where there where
- acXā'ōmēnīlX. K'ē tgā'xatk qaX lGā'wuX. Gō kulā'yi a'/ta 20
they always met Nothing her tracks that her younger sister's. At far now
- ōXutā'kot tgā'xatk. Take pāt xāx ā'kxax. Nā'xkō, lōn lJap 21
they turned back her tracks. Then really observe she did her. She went there find
- agā'yax elagē'tema. Age'tuket etā'Xti. A'/ta ōxōe'lK;ik tgā'Xti 22
she did them sea-otters. She saw it their smoke. Now crooked her smoke
- qaX lGā'wuX. Age'tuke ā'xka tgā'Xti. A'/ta wuk; qō'ta tgā'Xti 23
that her younger sister. She saw it her own her smoke. Now straight that her smoke
- ā'xka. A'/ta pāt xāx ā'kxax. Wāx ilā'lakte ā'etō, eka mank 24
her. Now really observe she did her. The next the fourth time they and a little
- kulā'yi nō'ya qaX uxgē'e'ax ka nāXā'takō. Nō'ya qaX ōxgē'kXun 25
far she went that youngest one and she turned back. She went that eldest one

- 1 nōxo/Lakō qōta LuX. A'!ta kulā'yi, a'!ta aXtā'kōt, tgā'kipiaXat
she went around that island. Now far, now she had returned, her tracks
- 2 uxōtā'kot. WiXt age'toket etā'Xti. A'!ta pāt ōxue'lkjik etā'Xti.
had returned. Again she saw it their smoke. Now really crooked their smoke.
- 3 Take mā'xkō qaX ōxge'kXun. Naxgō'mam. A'ngatē iō'e lgā'wuX.
Then she went that eldest one. She arrived at home. Already there was her younger sister.
- 4 Agō'lXam: "A'ngatē tat; amXatgō'mam." "Nāket ē'kta L;ap
she said to her: "Already behold you came home. "Not anything find
- 5 anā'yax ka aiā'q anē'Xatkō." Wax kawī'X ka wiXt ā'etō
I did it and quick I returned." The next morning early and again they went
- 6 ē'laquinēmē. A'nēwa nō'ya qaX ōxXe'kXun. Naxā'pent,
the fifth time. First she went that eldest one. She hid herself,
- 7 agā'qxamt lgā'wuX. K;imtā' ka nō'ya. Nā'Xtakō. Nak;ē'Xtkin
she watched her her younger sister. Afterward and she went. She returned. She searched
- 8 gō lgā'wuX itēā'lEXamitk. L;ap age'lax lē'kXala, lō'ktik.
at her younger sister her bed. Find she did him a man, he lay down.
- 9 "Mxā'latek," agiō'lXam, "mxā'latek. Nau'itka amē'l;āla. Qa'daqa
"Rise," she said to him, "rise! Indeed you two are foolish. Why
- 10 agēmupeō'lit?" NaXkō'mam lgā'wuX. A'!ta iō'e itēā'kikal.
did she hide you? She came home her younger sister. Now there was her husband.
- 11 A'!ta agō'lXam ugo'Nkun: "Ō nau'itka mē'l;āla, nēket
Now she said to her her elder sister: "Oh, indeed you are foolish, not
- 12 temē'Xatakux. Qa'daqa anūpeō'lit itxā'kikala? Qēē nai'ka L;ap
your mind. Why did you hide him our husband? If I had
- 13 anā'yax, pōē niket aiāmxa'pent." A'!ta atēō'egam; ckanacmō'ket
I did him, [if] not I hid him." Now he took her; together both
- 14 ciā'kikal acixā'lax. Iō'2Lqtē iā'xkatē ayō'la-it. A'!ta nē'krim:
his wives they became. A long time there he stayed. Now he said:
- 15 "ikā'kXul teinā'xt." A'!ta aegiō'lXam ciā'kikal cē'iuwall. A'!ta
"Homesick I got." Now they two spoke to him his wives [birds]. Now
- 16 aegiō'tXuitek. Qoā'nem ē'telōē agē'lot ā'ēXat; ō'xqunā, wiXt
they made him ready. Five baskets full she gave him the one; the eldest one, also
- 17 qua'nem ē'telōē agē'lot; ōxge'e'ax wiXt qoā'nem ē'telōē agē'lot.
five baskets full she gave the youngest also five baskets full she gave them to him.
- 18 Take aegiō'lXam: "Wu'xi a'!ta qamō'ku'pi." Nā'ktenktē, a'!ta
Then they said to him: "To-morrow now you will be carried." It got day, now
- 19 yuqunā'itX gō mā'lNē ē'kōlē, lpe'lpe'l ē'kōlē. A'!ta aqēā'kelkōē
there lay on the beach a whale, a red whale. Now they were carried to the canoe
- 20 ēelagē'tema. A'!ta aqiō'lXam: "Amxō'ketit! Nēket mgē'keta!"
sea-otters. Now he was told: "Lie down! Not look!"
- 21 Qoā'nem aiā'qxoyē ka nētlgē'lakō. A'!ta mā'lXolē yuqunā-itX
Five times his sleeps and he took off his Now on shore it lay blanket
- 22 qix ē'kōlē. Lq;ōp atēā'yax qoā'nemi iā'kilq;ip. A'!ta atēiō'kXuiptek
that whale. Cut he did it five times its cuts. Now he carried them from the shore upward
- 23 qix ēelagē'tema. A'!ta wiXt nē'Xtakō qix ē'kōlē.
those sea-otters. Now again it returned that whale.
- Lā2, ka L;ap alga'yax lgō'lō'lEXemk. Iōē gō mā'lNē. Ige'lxac
Some time and find he did him a person. He nt at beach. It lay near him
- 25 iā'kōlē, ige'lxac ēelagē'tema. Take atelō'lXam lgōlē'lEXemk:
his whale, they lay near him his sea-otters. Then he said to him to that person:
- 26 "Qāxē lgā'nemeks alxēlā'itix?" "Ā Lxēlā'itix gō te'laql."
"Where my wives are they?" "Ah, they are in their house."

- “Ai’aq amólō’ma LE’/Lxa.” Take ā’/Lōptek qō’la īzgōlē’/LEXemk. 1
“Quick tell them they come to the beach.” Then he went up that person.
- “Ā īmca’k’ikal iXatgō’mam. Tēmemā’xo’il meō’/Lxa.” Qōeta 2
“Ah, your husband he has come home. He says to you you come to the beach.” Those
- emōket nēket LE’/etaqō. Lq’ōp alge’/tax LE’/etaqō. ALE’/Lxam 3
two not their hair. Cut they did it their hair. They came down to the beach
- a’/lta lā’/ktikeka. K’ē-y īlā’/xk’ūn, nēket nā’/Lxam. Aqio’/Xuptek 4
now four only. Not their elder sister, not she came down to the beach. It was carried up from the beach
- qix’ ē’kolē. Aqio’/Xuptek qix’ ēelagē’/tēma. “Ai’aq megōlā’ma 5
that whale. They were carried those sea-otters. “Quick tell her
- īmca’/xk’ūn ā’/Lxa. Gītā’/lēmama x’ix’ ē’kolē.” Alge’/Lxam 6
your elder sister she shall come to the beach. She shall fetch it this whale.” They said to her
- īlā’/xk’ūn: “ME’/Lxa, ME’/Lxa, īgā’/lēmam x’ian ē’kolē.” A’/lta 7
their elder sister: “Go to the beach, go to the beach, fetch it this whale.” Now
- alaxē’/l’team, aklō’/egam lā’/teau, alaxa’/lltigō. Agō’/egam 8
she combed herself, she took it grease, she greased herself. She took it
- unua’/lēma. A’/lta naxgē’/matsk. A’/lta nō’/Lxa. Take nō’/yam. 9
paint. Now she painted her face. Now she went to the beach. Then she arrived.
- Take atēō’/latek qix’ ē’kolē. Naxe’/Lxēkō iau’/a mā’/Lxolē. “Iau’/a 10
Then he lifted it that whale. She turned round here landward. “Here
- mā’/lne mxe’/Lxēkō,” atēō’/Lxam. Naxe’/Lxēkō iau’/a mā’/lne. 11
seaward turn.” he said to her. She turned round here seaward.
- Aqēalō’/etxamt qix’ ē’kolē. Nani yukpā’/t natlo’/tXuit l’teuq. WiXt 12
It was put on her that whale. At once up to here she stood in the water. Again
- aqio’/latek qix’ ē’kolē. Nani yukpā’/t natlo’/tXuit. Qōā’/nemi 13
it was lifted that whale. At once up to here she stood in the water. Five times
- aqio’/latek. Take nō’/kuiXa. Take nō’/ya, gō’yē age’/tax tēā’/potē. 14
it was lifted. Then she swam. Then she went, thus she did them her arms.
- A’/lta nō’/kō. “O’waniō īmē’/xal. Manix tello’/ ixa’/xoēlēmxe 15
Now she flew. “Coatoh your name. When calm it gets
- ka wulelēlē mugō’/ya. Nāket mūXugō’/mit tkana’/xime.” 16
and wulelēlē you will fly. Not you will make them chiefs.
- A’/lta ā’/yuptek, a’/lta niXgō’/mam gō lā’/nemeke. Ateile’/lēmak, 17
Now he went up, now he came home to his wives. He gave each food.
- kanauwē’ ateile’/lēmak, qix’ ēelagē’/tēma, ēXt iā’/kilq; p ē’kolē 18
all he gave them food, those sea-otters, one its cut whale
- lē’/Xat lā’/k’ikal lkanēmēlō’/ktike lā’/nemeke. 19
one his wife all his wives.

Translation.

Once upon a time there was a chief who had a daughter. Many people wanted to marry her, but he was unwilling to part with her. [Finally he arranged for a contest.] He put [a pair of] elk antlers [in the middle of the house and said]: “Whoever breaks these antlers shall have my daughter.” He invited all the people. First the quadrupeds, then the birds. [When all were assembled] the people said to the snail: “You try first to break them.” The snail went down to the middle of the house and tried to break the antlers, but did not succeed.

Then they said to the squirrel: "You try next to break them." The squirrel bent the antlers a little, but was not able to break them. Then they said to the otter: "Now you try to break them." When the otter went down the girl thought: "I wish he would break them." She liked him [because he was so pretty]. He tried to break them, but did not succeed. He went up again. Next the beaver went down. He was very stout, and Blue Jay said: "Oh, certainly, he with his big belly, he will break them." He took up the antlers and almost succeeded in breaking them, but he grew tired and went back. Then the wolf went down and almost succeeded in breaking the antlers, but he grew tired and went up. Then the bear went down and almost succeeded in breaking the antlers.

Now there was one person in the house whose body was full of sores and boils. Then Blue Jay said: "Let him try what he can do, the one whose body is sore all over." But next the grizzly bear went down. He almost broke it, when he also grew tired. Next the panther, the chief of all, went down, but he did not succeed. Then Ipo'epoe went down. Then the girl thought: "O, if he would break them." He took them up, but did not succeed at all. He went up. After that the sparrow-hawk went down. He almost broke them, and went up; then another hawk went down. He almost broke them, but then he grew tired. Now next the chicken-hawk went down. He tried to move them, but they did not move. Then the owl went down. They did not move. Then he went back. Then the eagle went down. He bent them and almost broke them. Now all the quadrupeds and all the birds had tried.

Then Blue Jay said: "Give the antlers to that one who is full of sores; let him try what he can do." All the people had given it up. He continued: "Quick, stand up; [let us see] what can you accomplish? Break those antlers." Five times he said so. Then that person arose, shook his body, and shook his blanket. He shook his hair. [Then his body became clean, his hair long and full of dentalia, and he was very beautiful. They saw that he was the salmon.] Then he went to the middle of the house, took up the antlers and broke them. He broke them into five pieces and threw them down. Then he ran away. The people stared at him. After a little while Blue Jay said: "Let us pursue our chief's niece." Then she took her dentalia and ran also. "Ah," said the wolf, "we will pursue them." Then all the people went in pursuit. They followed them a long distance. Then the man created a bay behind them. The people reached it, but the couple was already on the other side. After a while the people reached the other side of the bay. They continued to pursue them. Again they pursued them a long distance. He looked back and saw that the people were near overtaking them. Then he made a middle-sized bay. Again the people reached the bay and saw the two far away on the other side. Again the people reached the other side of the bay and continued their pursuit.

He made five bays, then he gave it up. The people crossed all five bays. Coyote and Badger, who were among the pursuers, became tired, and Coyote said to his friend: "My friend, I am getting tired. What do you think if I enchant my arrow?" Badger replied: "All right." Then Coyote blew on his arrow [singing]: "Strike his head, strike his head." Three times he sang to his arrow: "Strike his head, strike his head." And five times he blew on it. Then he shot upward and the arrow went "Halulululululu." The arrow struck the young man right in the nape and he fell down dead. The wolves were first among the pursuers, and they took the woman. The people devoured the salmon. They gave coyote the salmon's bow. Then an egg fell down from him into a hole in the rock. Then the people went home. Now the Crow learned that her nephew had been killed. She went away and cried. She cried. Now she arrived at the place where he had been killed. She [looked for his remains,] turned over the stones, cried, and turned them again. Then she found one salmon egg. She carried it to the river, made a small hole [in the bank of the river] and put the egg into the water. In the evening she went home.

Early next morning the Crow went again to look after that egg. It had grown a little. Then she made a larger hole [and put the egg into it]. In the evening she went home again. She reached her house. She did not sleep at all, and it grew day again. Early in the morning she went again [to look after the egg]. She cried while going. She arrived at that salmon egg. Now a small trout was swimming [in the hole]. This gladdened her a little. She made a still larger hole. In the evening she went home and slept a little. Early in the morning she went out again the fourth time. She arrived at that salmon egg and saw a large trout swimming there. Then the Crow was really glad. She made a large hole. Early in the afternoon she went home. She arrived at home. When it grew dark she fell asleep. Early in the morning she awoke, arose, and went to look after the trout. She arrived and saw a small salmon swimming there. Now she made a still larger hole and left it again. At noon she went home. She arrived at home. She thought only of the salmon. It grew dark. Early the next morning she went again. She arrived and now there swam a large salmon. She took it, threw it ashore, and it was transformed into a tall boy. Now the Crow was happy. They went home together. She said to her grandnephew: "Bathe, that you may see spirits." He bathed. First he bathed in the river and after that in the sea. Every night he bathed. After he had finished bathing in the sea, he bathed in [ponds on] the mountains. Now he became a young man.

Then his grandaunt told him: "Coyote and his friend Badger killed your father. If it had not been for that woman they would not have killed him. They took her to the wolves." He replied: "I will go and search for Coyote." "Do not go, else they will kill you." After a while the Crow told him: "They gave your father's bow to Coyote."

"I will go and search for Coyote; I have seen enough spirits." "Oh, tell me who is your spirit?" Then he said to his grandaunt: "Let us go outside." The Crow went out with him. Then he shot his arrow toward the forest and it caught fire. He shot his arrow toward the prairie and it caught fire. Then the Crow said: "Indeed you have seen spirits." She said: "You must go, but take care of yourself." The next day he made himself ready. He put on his dentalia and took his arrows. Then it thundered, although the sky was clear. He went on and crossed five prairies.

Then he saw a house [a long way off]. He went on and when he came near the house he heard a person singing songs of victory. He stayed outside. Somebody was singing there at the end of the house. Slowly he opened the door and stood in the doorway. Then Coyote sneezed and sang jestingly: "Salmon's son came; certainly he will kill me. But I jump about much in my house; certainly he will kill me." He had put black paint on his face. His face was blackened, and so was Badger's face. At that moment the door made a noise and he looked back to the doorway. Verily there stood the one in the door whom they had killed. "O, my dear, my dear!" said Coyote, "they killed him whom I loved so well. Somebody who looks just like him is walking about." Then the salmon's son entered. He sat down on the bed and said: "Be quiet, Coyote! I know that you killed my father." Then Coyote was quiet. Badger meanwhile turned his face toward the wall and was rubbing it [in order to remove the paint]. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear!" He arose and took a bow out [of a box]. [The young man] took it and spanned it. It broke to pieces, and he struck Coyote with the pieces so that he fell down headlong. His feet quivered. Then Coyote arose again. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear." He took out another bow and gave it to him. [When the young man tried to span it it broke and] he struck Coyote's face with the pieces. He fell on his back and his feet quivered. Again he arose [and the salmon's son said once more]: "Give me my father's bow! Why do you deceive me?" Then Coyote gave him another bow to the back of which heads of woodpeckers were glued. The young man spanned it with his left hand. It did not break. Then he spanned it with his right hand and it broke to pieces. He struck Coyote with the pieces and he fell on his back. Then Coyote had given him four bows; and they all broke. The fifth one which he gave him was his father's bow. Three times he spanned it with his left hand; three times he spanned it with his right hand. It did not break. The heads of red-headed woodpeckers were put by twos on the back of that bow. Then the young man said to Badger: "Be quiet, Badger, I know that you are a murderer." Badger replied: "I am no murderer; I merely blackened my face for fun." Then the young man took hold of Coyote and Badger

at their napes, hauled them out of the house, struck them together and killed them. He threw down Coyote and said: "Coyote will be your name; henceforth you will not kill chiefs." He threw down Badger and said: "Badger will be your name; henceforth you will not kill chiefs. People will fear only your winds. You will never go near men." He threw them away and burned their house.

He went on. [After traveling sometime] he came to a prairie. He crossed it and saw smoke arising at its end. He went on. He almost reached a house, and heard a woman crying inside. He opened the door slowly, but it made a noise. The woman looked up and saw him; [he looked like] her husband whom they had killed. He entered. The house was full of meat. He said: "I came to look for you; let us go home. The one who was killed was my father." Then she replied: "The monsters will kill you." "Let them kill me," he said. She gave him to eat and he ate. In the afternoon he went outside and cut five pieces of flesh from his nape. He tied them up. Then he ate alder-bark until his stomach became full. He re-entered the house and gave the woman the five bundles of meat, saying: "When the monsters come home give each one of them a bundle of meat. If they eat it I shall be able to win over them. Give it to them when they notice me." Now he deceived them. He blew on the fire until he was covered with ashes and looked like an old man.

In the evening the noise of falling objects was heard. A person entered and when he came to the middle of the house he cried: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, until blood came out of his mouth.* Then the woman arose and gave him one bundle of meat, saying: "I am a human being; do you think I have no relatives? This old man [is one of my family]; he brought this for you." "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." After a little while a noise was heard again. Another person appeared. He entered. When he was near the middle of the house he cried: "I smell salmon; I smell salmon." When he noticed the old man he kicked him many times, so that he flew about and blood came out of his mouth. Then the woman arose and said: "I am a human being; do you think I have no relatives? This old man brought this for you." And she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." Again a noise was heard outside and a person appeared. He entered. Some distance before he reached the middle of the house he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him and he flew about in the house and blood came out of his mouth. The woman waited a little while, then she arose and took a bundle of meat and gave it to her brother-in-law, saying: "I am a human being; do you think I have no relatives? This

* In fact he was expectorating the juice of the alder bark which he had chewed.

old man brought this for you." "O, my sister-in-law's relative, poor man, why did you not tell me long ago? I should not have hurt my sister-in-law's relative." Again a noise was heard and one more person appeared. He had hardly entered the house when he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him so that he flew about and blood came from his mouth. The woman waited a long time. Then she said: "I am a human being. Do you think I have no relatives? This old man brought this for you;" and she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me long ago, I should not have hurt my sister-in-law's relative." And he ate the piece of salmon. Now only her husband remained [outside]. After a little while a noise was heard and one more person appeared. He just opened the door when he noticed the smell of salmon and said: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, so that he flew about and blood came from his mouth. The woman hesitated, and the old man was kicked much. Then she arose and said: "I am a human being. Do you think I have no relatives? This old man brought this for you." She gave him that bundle. "O, my brother-in-law, why did you not tell me long ago? I should not have hurt my brother-in-law."

Now they skinned and carved the elks and wanted to give some of the meat to the old man, but he did not eat it. The woman said: "Perhaps you have broken his ribs, so that he can not eat." Early the following morning the wolves made themselves ready and went hunting. Then the young salmon arose and went bathing. The woman boiled food for him, which he ate. After he had finished they went to bed. In the afternoon he again blew into the fire [so that he was covered with ashes] and became an old man. In the evening the wolves arrived at home and brought elks. This time they did not kick him. In the evening they looked at his arrows and said: "How pretty are the arrows of our sister-in-law's relative!" He replied: "I made them." "Make one for me; make me a flint arrowhead," said the eldest brother. The young salmon replied: "Willingly; but sometimes I will break a piece or two of flint." Then he gave him five pieces of flint. Early the next morning the wolves went hunting again. When they had gone the salmon's son went to bathe and then worked at the arrowheads. He finished them all. He took one and kept it for himself. In the evening the wolves returned and brought home elks. After they had carved them they looked at the arrowheads and said: "How pretty are these arrowheads." The salmon replied: "[That is nothing,] when I was a young man I knew how to make arrowheads." The second wolf said: "Tomorrow you must make some for me." "Willingly." Then he gave him five pieces of flint. Early the next morning the wolves went hunting. After some time he arose and made the arrowheads. He

finished them all, but kept one for himself. In the evening they arrived at home. When it had become dark they looked at the arrowheads which the old man had made. He gave him four and kept one for himself. Then the next said: "To-morrow you must make some for me, my sister-in-law's relative." He also left five pieces of flint. Early the next morning they left and went hunting. Now he worked again at the arrowheads and finished all. He kept one for himself. In the evening the wolves arrived at home. When it grew dark they looked at the old man's work. "Oh, how pretty are these arrowheads," they said. Then the fourth wolf said: "To-morrow you must make some for me, my sister-in-law's relative." He gave him five pieces of flint. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose. He worked at the arrowheads and finished them all. One he kept for himself. In the evening the wolves arrived at home. It grew dark and he gave them four arrowheads, one he kept for himself. "Oh, how pretty are these arrowheads." "To-morrow my brother-in-law will make some for me," said the youngest wolf, the husband of that woman. "Willingly," replied he. He left five pieces of flint for him. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose; he worked at the arrowheads and finished them; one he kept for himself. In the evening they arrived at home and brought elks. Their house was full of elk meat. When it grew dark they looked at the arrowheads which he had made: "Oh, my brother-in-law, your arrowheads are pretty, they are good." Early the next morning they arose again and went hunting. Then the salmon said to the woman: "Arise, now I shall kill them." The woman arose. "Take care," she said. Then they made themselves ready.

The five wolves had each a well. The salmon's son and his widow went out of the house. He took his bow and spanned it; he pointed his arrow to the mountains. Then it became hot and the wells dried up, except that of the youngest wolf, in which a little water remained.

The eldest one was on his hunt; [the heat dried the bows of the hunters and when the eldest wolf spanned] his bow it broke. Then he cried: "O, certainly the salmon's son came in disguise." He went to the beach. He became very thirsty and came to his well; he looked into it and it was dry and empty. He looked into that of his younger brother; it was also dry and empty. Then he looked into the well of the middle one; it was dry and empty. He looked into the well of the next brother; it was dry and empty. Then he looked into the well of his youngest brother, and there he found a little water. He jumped down and began to drink. He drank, and drank, and drank until he had enough. Then the salmon's son shot him. He fell right where he stood. They hauled out the body and hid it.

And the second brother was on his hunt [etc., as before]. He found a little water. He looked at it. He looked and looked, but he did not

see anything and went into the well and began to drink. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him and he fell right where he stood. They hauled out the body and hid it.

And one more went out to hunt [etc., as before]. He found a little water. He looked, and looked, and looked. He intended to go down, but looked again. He went around the well once. Then he jumped down into it. He drank a little and looked again. Then he drank again. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him. He fell down right where he stood. They hauled out the body and hid it.

And still another went out to hunt [etc., as before]. A little water was in the well. He looked, and looked, and looked. He observed something suspicious, but decided to go down. He went around the well many times, and waited a long time; then he went down. He drank a little, then came up. At last he went down again, and drank, and drank, and drank until he was full. Then the salmon's son shot him and he fell. They hauled him out and hid him.

And the youngest one went out to hunt. Then he broke his bow. He cried: "Oh, the salmon's son came to us in disguise." Then he went out of the woods and looked into the wells of his elder brothers. They were dry and empty. The wells of his four elder brothers were dry, but a little water was in his own well. He saw a little blood. Then he went often around his well and he searched for them. He looked about. He almost stepped on them. Then he jumped down and drank. He jumped up again. Now he looked up again and looked about. He jumped down again. Five times he jumped up and down. Then he drank and got enough. Then the salmon's son shot him. He killed the last one.

Now the man and the woman went down to the water and burnt their house. He went home and took the woman along. They came to their canoe and went down the river. When they had gone a distance he said: "I am getting sleepy. I shall lie down in the canoe; you shall not awake me until after five days." He lay down in the canoe, and they traveled on. He slept two nights; then the woman noticed flies on his mouth. After three nights she saw that he was full of fly-blows, and after four nights she saw maggots crawling around his mouth. Then she [became afraid] and awoke him. She shook him. He awoke, took hold of her and said: "Why did you awake me? Did I tell you to awake me?" He flung her into the water and said: "Your name will be Pigeon; henceforth you will not be the wife of a chief. Your cry will be heard in summer." Then the salmon jumped into the water. The pigeon drifted away and somewhere she drifted ashore. After awhile two ravens found her. One of them said: "I will take one of her eyes and I will take one of her cheeks; we will divide the intestines." "No," said the other, "I will take both

her eyes and one of her cheeks; we will divide the intestines." "You are wrong," replied the other, "one eye for you, one eye for me, one cheek for me, and one cheek for you; we will divide the intestines." While they were talking she arose, flew away and left them.

Now the salmon swam away. After awhile he came to a country and went ashore. He went a long way and came to a creek. He saw smoke arising on the other side. Then he assumed the form of an old man. His whole body and his head were full of scabs. He shouted. Five sisters were camping there. [When they heard him they said to the eldest one:] "Who is that? Go and fetch him." She went across the creek and when she saw him she said: "Come down to the water, I came to fetch you." "Oh," he replied, "carry me on your back." She returned and said to her sisters, "It is an old man; he told me that I should carry him on my back, but his body is all full of scabs." The next younger sister said: "I will go and fetch him. He shall look after our fire." She went across the creek and said: "I come to fetch you." "Oh, carry me on your back." She went up and took him by his arm and was going to take him, but blood came out at once. Therefore she left him and went home. She said: "He is too old, I touched his arm and blood came out at once." Then she said to her younger sister: "Go and fetch him." The middle one went across the creek. She arrived on the other side and said: "I come to fetch you, come down to the water." "Oh, carry me on your back." Then she went up and took hold of his arm. She lifted him and blood and matter came out at once. Then she also left him. Then the next sister said: "I will go and fetch him; he shall take care of our fire." She went across, and when she arrived on the other side said: "Come down, old man, I came to fetch you." "Oh, carry me on your back." She went up and took him on her back. She carried him a short distance, and became full of blood and matter. She left him. [When she came back to her sisters she said:] "He is indeed too full of scabs and sores." Then the youngest sister arose and went across the creek without saying a word. They said to her: "You are not proud, you will certainly be willing to carry him." They saw how their younger sister went across. Then the eldest one said: "Look!" The old man came and went to the canoe. He shook himself. Then [his scabs fell off and] he had a fine sea-otter blanket on. He went into the canoe and the girl carried him across. He was a beautiful chief. He married the sisters and the youngest one became his head wife. He married them all; but he loved only the youngest one.

Now they lived there for some time and the women went digging roots every day. They left him alone. After several days the eldest sister came home first. She did not find him in the camp, and when she went down to the beach she saw him asleep in their canoe. He lay there. She pushed the canoe slowly from the shore. There was a land-breeze and the wind drifted it seaward. When the man

awoke he lifted his blanket and saw no land. Then he covered his face again. He slept for two days. Then he awoke; he felt as though the canoe was rocking. He took off his blanket and saw that he was on the beach of an island. He went ashore. He hauled his canoe up, turned it over, and lay down beneath it. In the morning he heard the noise of steps on the beach, and he saw a woman coming. She stepped right up to where he lay and said: "Rise! Let us go home." He arose. They hauled up his canoe and she broke it to pieces. Now they went home. They reached a house which was full of sea-otters. She hid him. After awhile [another woman] her elder sister entered the house. She carried two sea-otters on her back. Early the following morning they went again and the youngest one came home before the other. She carried one sea-otter only. Then the elder one said to her: "Lo! You are home already!" [The younger one replied:] "Yes I came home because I did not find anything." Then the elder sister thought: "What is the matter with her? She says that she does not find anything." On the following morning they went the second time. They always searched on the beach going around the island. The one always went on one side of the island, the other on the other. At the farther end of the island they used to meet. Now the younger one returned long before she reached the place where they always met. The elder one observed her. Again she came home first. Early the next morning they went again. When the elder one got to the place where they always met, she found no tracks of her younger sister. [She went on and saw] she had turned back long ago. Then she observed her more closely. She came home; she had found three sea-otters. She saw their smoke. Now her younger sister's smoke did not arise straight, while her own smoke arose straight. Then she noticed that something had happened. On the fourth morning the two sisters started again. The youngest went a short distance and returned. The eldest went around the island and saw that her sister had turned back far from where they used to meet. Again she saw their smoke, and saw that her sister's did not rise straight. Then she went home. The younger sister was already there. She said: "You are at home already." "Yes," she replied, "I did not find anything and turned back." On the fifth morning they started again. Now the eldest one went first. She hid herself and watched her younger sister who went later. [When she had left] she returned and searched in her sister's bed. She found a man lying down, and said: "Arise! indeed, you two are foolish. Why did she hide you?" Soon her sister returned home and saw that her [sister had found her] husband. Then the elder sister said: "Indeed, you are foolish, you have no sense. Why did you always hide our husband? If I had found him I should not have hid him." Then he married both the sisters.

He stayed there a long time; then he said: "I am homesick." Then his wives made him ready. They each gave him five baskets. Then

they told him: "To-morrow you will be taken home." The next morning he saw a whale on the beach; it was a red whale. Now they carried sea-otter skins to the canoe [i. e., the whale], and they said to him: "Now lie down [in the whale] and do not look." After five nights he took off his blanket. The whale lay on the beach. He cut five pieces of blubber from the whale and carried his sea-otters and his baskets to the shore. Then the whale returned.

After awhile a person met him on the beach. Near him lay the whale meat and the sea-otters. He asked that person: "Where are my wives?" "They are in their house." "Tell them to come down here." Then that person went up to the house and said: "Oh, your husband has come home; he tells you to come down to the beach." Two of the women had cut their hair. Four of his wives went down to the beach. Only the eldest one did not come. They carried up the whale and the sea-otter skins. He said: "Tell your eldest sister to come down; she shall carry this whale." They went up to the house and said to their sister: "Come down and fetch that whale." Then she combed herself, greased her hair, and painted her face. She went down to the beach and lifted the whale. When she turned to go home the man said: "Turn toward the sea." She turned seaward. He put the whale meat on her back. The water reached up to her knees. They put another piece of whale meat on her and the water reached to her hips. Five times they did so, then [the water reached up to her neck and] she began to swim. She moved her arms up and down. Now she began to fly [and the man said]: "Coatch shall be your name; when it is calm you will fly about. Henceforth you will not make chiefs miserable." Then he went home to his wives. He gave them everything, the sea-otters and a piece of whale meat each.

5. IKOALĒ/X-OA K;A IQONĒ/QONĒ ICTĀ/KXANAM.

RAVEN AND GULL THEIR MYTH.

- Iō'c iqonē'qonē. Ka'nauwē LēaLā/ma niektā'kutsō-itx. Pāl
There was the gull. All days he searched all over the beach. Full
- 2 Li'eku-ic. Atetōmē'tekēx tqalXte'mX k;a telā'ta-is k;a tpkē'cXiks.
his mat He found always poggies and codfish and flounders.
- 3 Qā'XLX naā'LaX nē'ekta. A'lta LGōLē'LEXEmk Lā'giPLaxa ōXōtā'kut.
One day he searched on the beach. Now a person his tracks turned back.
- 4 Kulā'yi ā'yō, nē'ekta. Nā2ket i'kta L;ap atēā'yax. Nē'Xkō.
Far he went, he searched on the beach. Not anything find he did it. He went home.
- 5 nēXkō'mam. NixLō'LEXa-it, wuXi' kawī'X nō'ya. Nē'kteuktē
he reached his house. He thought, to-morrow early I shall go. It got day
- 6 kawī'2X ka ā'yō. Kulā'yi ā'yō. L;ap wiXt atēi'tax Lā'giPLaxa
early and he went. Far he went. Find again he did them his tracks
- 7 LGōLē'LEXEmk. Ā'ngatē ōXōtā'kut. NēXE'LaX. Mank kulā'yi
a person's. Already they had turned back. He got angry. A little far
- 8 ā'yō. Nāket i'ktā L;ap atēā'yax. Nē'Xxakō, nēXkō'mam. Kalā'lkuilē
he went. Not any- find he did it. He went home, he got home. Scold
- 9 ikē'X. Kawī2X nixā'latek, ā'yō. Mank kulā'yi ā'yō. L;ap atēi'tax
he did. Early he rose, he went. A little far he went. Find he did them
- 10 Lā'giPLaxa LGōLē'LEXEmk. Ā'ngatē ōXōtā'kōt. NiXE'LaX. Oka
his tracks a person. Already they had returned. He became angry. And
- 11 ma'ux-i kulā'yi ā'yō. K;ē, nēket ē'kta L;ap atēā'yax. NiXkō'mam.
a little far he went. Nothing, find he did it. He came home.
- 12 Kalā'lkuilē nē'xax gō wē'wulē. Ia'xka tiā'xētatke qōta tkamēlā'leq.
Scold he did in interior of house. He his inheritance that beach.
- 13 WuXi' kawī'2X ka ā'yū ilā'laktē. Ayō'2, mank kulā'yi ā'yō.
To-morrow early and he went the fourth time. He went, a little far he went.
- 14 L;ap atēi'tax Lā'giPLaxa LGōLē'LEXEmk. Kalā'lkuilē nē'xax;
Find he did them his tracks a person's. Scold he did;
- 15 niXE'LaX. Nē'Xtakō. NiXkō'mam gō tā'yaqL. Atcō'kōla -y-ōya-
he became angry. He returned. He came home to his house. He sharpened his
- 16 qēwiqē. "WuXi' ā'Lqī mXeltecēmā'o Lāketa qLgenxgā'lukL."
knife. "To-morrow later on I shall show you who the one always before me."
- 17 Nāket nixLxā'lem ka nō'pōnEm Kawī'X ka pō'lakli ka ā'yō.
Not he ate and it grow dark. Early and dark and he went.
- 18 Kulā'yi ā'yō ka-y- ē'k'teliL nē'tē. A'lta Lō'itt LGōLē'LEXEmk.
Far he went and the morning came. Now it came a person.
- 19 Ateī'LElkel. Lā2 nixatelgē'taqtamit. Ateinguā'laqL a'lta ikoalē'x'oa.
He saw him. Some-time they met each other. He recognized him now the raven.
- 20 A'lta iyā'etxul ikoalē'x'oa gō Li'eguiē, gō Lā'qoa-il Lie'guic. "Ē'kta
Now his load the raven in a mat, in a large mat. "What
- 21 ē'lōē imē'lkuilX, qā'nauwulēwulēwulēwulē?" "Tkna'paāyōyueX
is in it your mat basket, qā'nauwulēwulēwulēwulē?" "Crab's claws
- ante'teluk"i Lmē'wulXnana." Nē'xLakō wiXt. WiXt atēiō'lXam:
I carry them to your nephews." He went around more. Again he said to him:
- 22 "Ē'kta ē'lōē imē'lkuilX, qā'nauwulēwulēwulēwulē?" "Tkna'pa-
"What is in it your mat basket, qā'nauwulēwulēwulēwulē?" "Crab's
- 24 ā'yōyueX ante'tuk"i Lmē'wulXnana." Qōā'nemi nē'xLakō,
claws I carry them to them your nephews." Five times he went around him,

- ateigge/Lqta. Iā'xkati ayuqunā'itix-it ikoalē'x'oa. Ayō'mEqt. 1
he stabbed him. Right there he fell down the raven. He was dead.
- AtcLō'egam Liā'ckuic ikoalē'x'oa. Wax atci'tax iqonēqōnē'. A'lta 2
He took it his mat the raven's. Pour out he did them the gull. Now
- wax nō'xōx tqalx'te'mx. uxoēxō'lak qamx tpkē'cXēke qamx 3
poured they tqalx'te'mx. uxoēxō'lak qamx tpkē'cXēke qamx
out became poggies mixed with partly flounders partly
- tēlā'ta-is. Atcawē'k'itk gō Liā'eguc. A'lta nē'Xko. "Kuc! ta'kE 4
codfish. He put them into in his mat. Now he went home. "Well! then
- aniā'wa qiqiā'ōx qtcēnxgā'lukT. NiXgō'mam iqonēqōnē'. 5
I killed him that one who always went first. He came home the gull.
- L; ap aqā'yax ikoalē'x'oa. A'lta iō'mEqtet. "Ai'aq amexalklē'tegōm 6
Find he was done the raven. Now he was dead. "Quick tell her
- Liā'wuX!" Take ā'Lō Lq;ōā'lipX. ALE'xangō aqugō'ōm tē'kXaql 7
his younger sis- Then he went a youth. He ran he reached her house
ter!
- ōk;'unō'. Aiā'egōp! qix iq;ōā'lipX. A'lta akxō'tekin ōk;'unō'; 8
the crow's. He entered that youth. Now she was working the crow;
- i'lkuil giā'xo-il. "Qiā'wa ēmē'lē, Laq;'ō'!" K;ōmm, nēket qa'da 9
a large mat she was work- "He is killed your brother, crow!" No noise, not (any) how
ing at it.
- nā'k'im. "Iqonēqōnē' atciā'wa ēmē'lē." K;ōmm nēket qa'da 10
she spoke. "The gull he killed him your brother." No noise not (any) how
- nā'k'im. WeXt aqō'lXam: "Qiā'wa ēmē'lē, Laq;'ō'!" Qoā'nemi 11
she spoke. Again she was told: "He killed your brother, crow!" Five times
- aqō'lXam. Nō'tXuit ōk;'unō'. Laq age'Lax Lūē'lul. K;au 12
she was told. She stood up the crow. Take out she did it cedar bark. Tie
- aLEXā'lax, gō-y- i'teaqtq, ōkuk;ētik age'Lax. ALEXE'llgēl Lūē'lōL. 13
she did it to it to her head, cedar bark she made it. She tied around cedar bark.
head ring her waist
- Agio'egam itcā'kilx'EmalāEma. A'lta alax'ilā'elama. A'lta 14
She took them her shells [rattle]. Now she sang and shook rattle. Now
- agō'xuqtc; tgā'lEXam, x'itik mā'lxōlē tēlālā'xuke; age'LXaqt; 15
she called her town, these inland birds; she called them
together together
- Ltaqtēā'qke; age'LXaqt; Lqōēlqo-ē'leke; agō'xuqtc; tqoacqōā'cEke; 16
the eagles; she called them the owls; she called them the cranes;
together together
- age'LXaqt; LENpe'teke; age'LXaqt; LE'tētē; agō'Xuqtc; 17
she called them the chicken-hawks; she called them the fish-hawks; she called them
together together together
- tē'nqētqēt; ka'nauwē tgō'lxēwulXema tgā'lEXam. Atcō'Xuqtc; 18
the duck-hawks all strong people her town. He called them
[?]; together
- tiā'lEXam iqonēqōnē'. Tgoēxoō'xoke, temōnts'ikts'ē'kuks, 19
his town the gull. The ducks, the tail ducks,
- tq;ē'ptextexten, Ltenyā'muke, Ltamēlā'yike, Lqō'Lqōlālē, 20
the spirit-tail ducks [?], pelicans [?], albatross loons,
- Lpā'qxo ike, ō'Lqēke; ka'nauwē itā'xalx'te tē'kXape tiā'lEXam 21
slags, coaches; all flat their feet his people
- iqonēqōnē'. A'lta stāq; agā'yax iqonēqōnē'-y- ōk;'unō'. 22
the gull's. Now war she made on (on) the gull the crow.
- "Aniō'goatuwā' wu tē'acgetē'. Tacmō'L Tacmō'L, hē, hē, hē, hē. 23
"I shall make them on the sand, Gull, Gull, heh, heh, heh, heh.
frighten him away
- "Aniō'goatuwā' wu tē'acgetē'. Tacmō'L Tacmō'L, hē, hē, hē, hē. 24
"I shall make them on the sand, Gull, Gull, heh, heh, heh, heh.
frighten him away
- Aqēkpa'na ōmunt;ē'kts;ik, ā'nqatē k;ut aqēā'x ē'teaqtq. 25
She was jumped ōmunt;ē'kts;ik, ā'nqatē k;ut aqēā'x ē'teaqtq.
upon the tail duck [?], long ago tear off it was done her head.
- Ackēkpa'na cē'nqētqēt. A'lta aqtō'tēna tiā'lEXam iqonēqōnē'. 26
He jumped on her the duck hawk [?]. Now they were killed his people the gull's.

- 1 Aqā'mXike aqtō'tena tiā'lEXam iqonēqonē', ta'ke k;wac nō'xōx
Part of them were killed his people the gull's, then afraid they got
- 2 tiā'lXam. Nā'k'im ok;unō': "Qēyalō'ta-y- i'kXaktē qō'ul
his people. She said the crow: "He shall give us ebb tide it shall be water
- 3 nikteō'ktixē." "Ya'xkē agēowā'kux ok;unō'. Q;ul nikteō'ktixē
it gets day." "This she asks for it the crow. Low water it gets daylight
- 4 k;a Lā'witekut. Ō'Xuit tā'nema atgemē'ptega-ix." Aqēā'lōt
and it begins to be flood. Many things drift ashore." It was given to her
- 5 qē'xtēē qō' qōē't nikteō'ktixē. Nāket tq;ex agā'yax. Ta'ke k;wac
intending it will low it gets day. Not like she did it. Then afraid
- 6 nō'xōx tiā'lEXam iqonēqonē'. "Iā'lōt, iā'lōt ka'nauwē gelxōtē'na."
they became his people the gull's. "Give it to her give it to her all she will kill us."
- 7 Ateia'lōt qē'xtēē qōq mauk q;ul nikteō'ktixē. Tēē'tkum tiā'lEXam
He gave it intending it will a little low it gets daylight. One half his people
- 8 aqtō'tena iqonēqonē'. Lā'ktē qēxtēē-y- i'kXaktē atēia'lōt. Nāket
were killed the gull's. Four intending ebb tide he gave it to her. Not
- 9 agiō'egam. Atgiō'lEXam tiā'lEXam iqonēqonē': "Tgt'ō'kti mīalō'ta.
she took it. They said to him his people the gull's: "Good you give it to her.
- 10 Gelxōtē'nai. Iteā'xiqtatena. Mā'nēwa mxelō'lakulX, k;im'tā'
She will kill us! She is one who cannot rise early. You first you will probably later
- 11 axelō'lakulX. Mā'nēwa maetā'kutskō, k;im'tā' a'xka actā'kutskō."
she will probably awake. You first you will go to search later she she will go to search on the beach."
- 12 Ta'ke nē'k'im iqonēqonē': "Amegā'lXam ta'ke anīā'lōt." Ta'ke
Then he said the gull: "Tell her then I give it to her." Then
- 13 aqō'lXam ok;unō': "Ā, take atēimā'lōt ya'xka qix amiXuwā'kok."
she was told the crow: "Ah, then he gave it to you he that what you asked for."
- 14 Ta'ke it;ō'kti nē'xax ē'teamxte ok;unō'. Ta'ke alī'xkō ok;unō'
Then good became her heart the crow's. Then they went the crow home
- 15 k;a tgā'lEXam.
and her people.

Translation.

There was the gull. Every day he went on the beach to search for food, and filled his bag with poggies and codfish and flounders. One day he went to search on the beach and saw tracks of a person which had come towards him and turned back again. He went all over the beach, but he did not find anything. He went home and thought: "To-morrow I will start earlier." The next morning he went again. He went a long distance. He found tracks of a person who had already returned home [before he came to the beach]. He grew angry. He went some distance, but did not find anything. Then he went home. He scolded. Early the next morning he arose and went. He went a short distance and found tracks of a person who had already returned. He was very angry. He went a short way, but did not find anything. He went home. Then he scolded. He had inherited the beach. On the following morning he went out the fourth time. He went a short distance and found tracks of a person. He became very angry and scolded. He returned home, sharpened his knife, and said: "To-morrow I will discover who is always earlier than I." He did not eat, and when

it was still quite dark he started. He had gone quite a distance when the morning star rose. Now he saw a person, and after some time they met. He recognized the raven. He carried a large mat on his back. "What is in your mat, Kanauwulewulewule?" "I carry crabs' claws to my children." The gull went around him and said to the man: "What is in your mat, Kanauwulewulewule?" "I carry crabs' claws to my children." Five times he went around him and then he stabbed [the raven with his knife]. He fell down and died. Then he took the raven's mat and poured it out. Then poggies mixed with codfish and flounders fell out. He put them into his own mat and went home. [While he was walking he sang:] "Now I have killed the one who always went out first." He got home.

After a little while some people found the raven dead on the beach. [They said to a young man:] "Quick, go and tell his sister." He ran to the house of the crow and entered. He found the crow at work making a large mat. "Your brother has been killed, crow," he shouted. She remained silent. He repeated, "The gull has killed your brother." She remained silent. Again he said: "Your brother has been killed, crow." Five times he repeated it. Then the crow arose, took some cedar bark, and tied it around her head as a head ring, and tied some around her waist. Then she took a rattle and began to sing and to shake her rattle. She called together all her people, the land birds. She called the eagles, the owls, the cranes, the chicken-hawks, the large hawks, the duck-hawks. All her people were strong. The gull called together his people, the ducks, the tail ducks [?], sprit-tail ducks [?], pelicans, albatross, loons, shags, and coatches. All his people were flat footed. Now the crow made war against the gull. [They sang their war song:] "I shall frighten him away from the beach, Tasmō'tl Tasmō'tl hē hē hē hē [Tasmō'tl is the mythical name of the gull]. The duck-hawk jumped at the tail duck and tore off its head and they killed part of the gull's people. They became afraid. The crow said: "Let it be low water early in the morning." They said: "The crow asks for low water in the morning. Then the flood tide shall begin. Many things will drift ashore." The gull wanted to give her high water early in the morning, but the crow did not accept it. The gull's people were afraid and said: "Give her what she wants, give her what she wants, or she will kill us." Then he wanted to give her half-tide early in the morning. But the crow did not accept it. One-half of the gull's people were killed by that time. Then he offered her ebb tide late in the morning, but she did not accept it. Then the gull's people said: "Give her what she wants, else she will kill us. She can not rise early, you will always be the first to wake up and she will awake after you. You will first go to the beach and she will go after you." Then the gull said: "Tell her that I will give her what she wants." They went to the crow and said: "Now he gives you what you have asked for." Then the crow was glad, and she and her people went home.

6. IT;Ā/LAPAS IĀ'KXANAM.

COYOTE HIS MYTH.

- Nē'tē it;ā/lapas, nitē'mam Gōt;ā't. A'lta āqōā'il ngō'lal akē'x.
He came coyote. he came to Got;ā't. Now large surf there was.
- 2 Nō'ptegEX nau'i gō temā'kteXema. A'lta k;ōa's nē'xax it;ā/lapas
He went up at once to spruce trees. Now afraid he became coyote
- 3 yuXunā'ya. lō'Lqtē ayō'La-it Got;ā't. AteLō'egam Lkamilā'leq,
he might drift Long time he stayed at Got;ā't. He took it sand
- 4 atelXE'kXuē gō qaX ngō'lal. "Temā'ēma ōxō'xō, nāket ngō'lal
he threw it on that surf. "Prairie it shall be, not surf
- 5 āxā'tx. Uxonā'Xenitema tē'lx'Em ngō'egēwakema gō x'itik
it will be. Generations people they will walk on this
- 6 temā'ēma." A'lta temā'ēma nō'xōx Tiā'k;ēlakē. Temā'ēma
prairie. Now prairie it became Clatsop. A prairie
- 7 nō'xōx qaX ngō'lal.
became that surf.
- A'lta-y- ē'qxēL nē'xax Niā'xaqē. Ā'yō, t'ōl atei'tax it;ā/lapas
Now a creek became Niā'xaqē. He went. a house he made it coyote
- 9 gō Niā'xaqē. Nixō'tXuitamē gō ciā'miet Niā'xaqē. AteLā'lukē
at Niā'xaqē. He went and stood at its mouth Niā'xaqē. He speared them
- 10 mōket ō'owun; atelē'lukē iguā'nat, atelē'lukē ē'qalema.
two silver-side he speared it a salmon, he speared it a fall salmon.
- Ate'xaluketgō qix' iguā'nat; atē'xaluketgō qix' ē'qalema.
He threw it away that salmon; he threw it away that fall salmon.
- 12 "TuXul ka ianu'kstX ē'qxēL. Nēket tq;ēx ante'tx tiā'kunat,
"Too and small creek. Not like I do them its salmon,
- 13 nēket tq;ēx ante'tx tē'qalema. TuXul ka ianu'kstX ē'qxēL.
not like I do them fall salmon. Too and small creek
- 14 Qiā'x tēLa-uwē'lxōLxa, tex'i Lgiawa'ō-y- ē'qalema Lgōlē'leXEmk
If it is bad omen, then they kill him a fall salmon a person
- 15 Lō'meqtemx. Ā'ka iguā'nat. Ma'nix ēā'kil iguā'nat qēwā'qxēmenilx
will die. Likewise a salmon. When a female salmon it will be killed
- 16 ka Lēā'gil Lō'meqtemx, ma'nix ē'k'ala qēwā'qxēmenilx ka Lē'k'ala
and a woman will die; when a male it will be killed and a man
- 17 Lō'meqtemx. Ē'ka-y- iguā'nat, ē'ka-y- ē'qalema." A'lta ā'tenk'ṭ
will die. Thus salmon, thus fall salmon." Now he carried it
- 18 ā'mkXa qaX ō'owun. Nē'Xkō. Nāu'i Lq;u'pLq;up atēā'lax.
only that silver-side He went home. At once cut he did it.
- 19 Nāu'i atēā'qxōpk, nixLxā'lem. Nē'kteuktē. Ateio'egam iā'teōL,
At once he steamed it on he ate it. It got day. He took it his harpoon,
- stones.
- 20 nixō'tXuitamē gō ciā'miet Niā'xaqē. Nēket i'kta atēē'Elkel
he went and stood at its mouth Niā'xaqē. Not anything he saw it
- 21 ka altuwē'tegōm. Nē'Xkō. Nē'kteuktē wiXt, wiXt ā'yo.
and it became flood-tide. He went home. It got day again, again he went.
- 22 Nixō'tXuitamē. Nāket i'kta wiXt atēē'Elkel. NiXE'LXa, nē'Xkō.
He went and stood Not anything again he saw it. He became angry, he went home.
- there.
- 23 AteLa'auwiteXa. Ateio'IXam iā'ēlitk: "Mxanigu'Litek, qa'daqa
He defecated. He said to them his excrements: "Tell me why
- 24 k;ā'ya nā'xax qaX ō'owun?" "Ē nīket temē'XatakōX, tiā'ewit
nothing became those silver-side "Ē not your mind, his legs
- salmon?"
- 25 ōxōlk;ā'yukta. Ma'nix aqā'wa'ox ō'owun, q;atsē'n aqā'wa'ox,
bandy. When it is killed a silver-side first it is killed,
- salmon.
- 26 nāket Lq;u'pLq;up aqā'x. Ka'nauwē aqā'xex ka aqō'lekteX.
not cut it is done. Whole it is split along and it is roasted.
- back

- Näket aqā/opgux. Qiā'x gō k'ea/la t'a'LEma nō'ix, tex'i aqā/opgux." 1
Not it is steamed. If at up river creeks they go, then they are steamed.
- Nē'Xkō it; 'ā/lapas. Nē'kteuktē. WiXt ā'yō. Atelā'lukē Lōn. 2
He went home coyote. It got day. Again he went. He speared them three.
- Nē'Xko; atci'tax Lōn t'Emtk. Atcō'lekte etēXt ega'amtket ā'ēXt 3
He went home; he made them three spits. He roasted it one spit one
- qaX ō'owun. Lōu qaX ō'owun, Lōn tga'amtk. Nē'kteuktē, wiXt 4
that silver-side salmon. Three those silver-side three their spits. It got day, again
- ā'yō, nixō'tXuitamē. Nēket i'kta atcē'Elkel ka actuwē'tegōm. 5
he went, he went and stood there. Not [any] thing he saw it and it became flood-tide.
- Nē'Xkō, niXē/LXa. Atelā'auwiteXa. Atciō'lXam, atciwa'amtexōkō 6
He went home, he was angry. He defeated. He said to them, he asked them
- iā'ēlitk: "Qa'da nā'xax qaX ō'owun?" Atciō'lXam, nē'kim iā'ēlitk: 7
his excrements: "How became these silver-side salmon?" They said to him, they spoke his excrements:
- "Ayamō'lXam, x'ik tiā'ewit ōxo-iLk; 'ayō'knima; ma'nix tex'i 8
"I said to you, this his legs bandy; when first
- aqā'wa'ox ō'owun, etēXt ega'amtket ugō'kultein, etēXt ega'amtket 9
they are killed silver-side one its spit its head, one its spit
- ugō'kōteX, etēXt elā'amtket Lga'apta, etēXt ega'amtket ō'gō'La. 10
its back, one its spit its roe, one its spit its meat.
- Ōgō'qxoēmōpa naxē'lgilXax." Nē'kim it; 'ā/lapas: haō! 11
Its gills are burnt." He said coyote: yes!
- Nē'kteuktē, wiXt ā'yō. Atcō'tēna wiXt Lōn ō'owun. Atelā'lukē. 12
It got day, again he went. He killed them again three silver side He speared them. salmon,
- Nē'Xkō wiXt. NiXkō'mam. Ā'teaxe ka'nauwē. A'lta t; 'Emtk 13
He went home again. He got home. He cut it all. Now spits
- atci'tax. Ō'xau-it t; 'Emtk atci'tax. A'lta atcō'lekte, ka'nauwe 14
he made them. Many spits he made them. Now he roasted it, all
- tēnō'Xuma tga'amtk. Kulā'yi ō'gō'La ega'amtket, kulā'yi ugō'kultein, 15
apart their spits. Far its flesh its spit, far its head,
- kulā'yi ugō'gōteX ega'amtket; kulā'yi Lga'apta Leta'amtket. 16
far its back its spit; far its roe its spit.
- Nē'xilkte it; 'ā/lapas. Nē'kteuktē wiXt. Ā'yō. Atelā'lukē itēā'lēlam 17
He roasted it coyote. It got day again. He went. He speared them ten
- ō'owun. Yul;l nē'xax it; 'ā/lapas. NiXkō'mam. Nixē'lgixe. 18
silver-side salmon. Glad he got coyote. He got home. He split it.
- Qā'mxka ā'teaxe, nā'qxoya. QaX qām xaxē'wal nā'qxoya. 19
Part only he cut it, he slept. That part fresh he slept.
- Nē'kteuktē, tex'i wiXt atcō'lekte. WiXt ā'yō, nixō'tXuitamē. 20
It got day, then again he roasted it. Again he went, he went and stood there.
- Niket i'kta atcē'Elkel. Altuwē'tegōm. Nē'Xkō. WiXt nē'kteuktē, 21
Not anything he saw. It became flood-tide. He went home. Again it got day,
- wiXt ā'yō. WiXt näket i'kta atcē'Elkel. Nē'Xkō niXē/LXa. 22
again he went. Again not anything he saw it. He went home, he became angry.
- Atelā'auwiteXa it; 'ā/lapas. Atciwa'amtexōkō iā'ēlitk: "Qa'daqa 23
He defecated coyote. He asked them his excrements: "Why
- k; ā'ya nā'xax qaX ō'owun?" Atciō'mēla iā'ēlitk. Aqiō'mēla 24
nothing became these silver-side salmon?" They scolded him his excrements. He was scolded
- it; 'ā/lapas. "Ma'nix tex'i aqōtē'nax ō'owun, q; atsē'n aqōtē'nax, 25
coyote. "When first they are killed silver-side first they are killed, salmon,
- näket aqāō'yamitx auwē'; ka'nauwē aqō'kteiktamitx. Qē'xtē 26
not they are left raw; all they are made (roasted). Intending

- 1 ā'xauwē aqōtē'nax, tate;a ka'nauwē aqō'kteiktamitx. Nāket nā'o-ix."
many they are killed, look! all they are made (roasted). Not he sleeps."
- 2 WiXt nē'kteuktē. Ā'yō it;ā/lapas, nixō'tXuitamē. AteLā/luke
Again it got day. He went coyote, he went and stood there. He speared
- 3 itēā'/Lelam. A'lta atēi'tax t;emtk, ō'xuē atēi'tax t;emtk. A'lta
ten. Now he made them spits, many he made them spits. Now
- 4 nixElq'āta-it, ka'nauwē atēō'ktektamit qaX iā'k;ētēnāx. A'lta
he was awake, all he made them (roasted) those what he had caught. Now
- 5 ka'nauwē atēi'tōl; tgē'Lau, tgā'k'iLau ō'owun q;atse'n nō'yamx gō
all he finished them, their taboos, the silver-side salmon first they arrive at
- 6 Nīā'xaqē. Ia'xkatē ayō'La-it. Nē'kim it;ā/lapas: "Ē'ka-y- ōxō'xō
Nīā'xaqē. Then he stayed. He said coyote: "Thus they will do
- 7 Natē'tanuē, manix Lmē'mēlōst kLkLōegā'lil Lgā'xō-y- ō'owun, nau'i
the Indians, when corpses whotakes them (pre- he eats them silver-side at once
pares for burial)
- 8 k;aya'-y- axā'xō. Ma'nix galā'k;auk;au Lgā'Xō-y- ō'owun, nau'i
nothing they will become. When a murderer he eats them silver-side at once
salmon,
- 9 k;aya'-y- axā'xō. Ē'ka Lqēlā'wulX, ē'ka LqLā'xit. A'la nai'ka,
nothing they will get. Thus a girl menstruating thus a menstruating Even I,
the first time, woman.
- 10 ā'la tēll anē'xax."
even tired I became."
- A'lta nē'tē, kaxā' nitē'mām ayugō't;ōm tā'nemeke tk'olā'lipL.
Now he came, where he arrived he met them women digging much
coming with sticks.
- 12 Atetuwa/amtexōkō: "Ē'kta amegia'wul?" "Ā tā'lalX ntektā'wul."
He asked them: "What are you doing?" "Ah gamass we make."
- 13 "Qantsi'x- Lx Tiā'k;ēlakē pōc tā'lalX aqta'wul, amegiupā'yaLx
"How may be Clatsop if gamass is made, you dig
- 14 iq;alxoē'ma k;a ēcanā'tau, iā'mkXa qiuipiā'Lxa gō xik ilē'ē,
beets (?) and thistles (?), only they will be dug in this land.
- 15 Nēket tā'lalX qte'tpiaLxax." A'lta atgiupā'yaLx iq;alxoē'ma k;a
Not gamass it is dug." Now they dig beets (?) and
- 16 ēcanā'tau. Ayōē'taql qō'tac tā'nemeke. AteuXugō'mē qō'ta tā'lalX.
thistles (?). He left them those women. He made poor that gamass.
- 17 Lēē'Lpatē nō'xōx qō'ta tā'lalX.
Scylla became that gamass.
- Nitē'mām Tiā'k;ēlake. A'lta teā'ēpaē. L;ap atēā'yax Liā'wuX
He came to Clatsop. Now it was spring. Find he did him his younger
brother
- 19 iā'xkatē itēā'yau. Ateio'lXam Liā'wuX: "Tgt;ō'kti tenauā'itk
there the snake. He said to him to his younger brother: "Good net
- 20 txqtā'xō." Nē'kim itēā'yau: "Mai'ka imē'Xaqamit." A'lta acgō'mēl
we two make it." He said the snake: "Your your mind." Now they two
bought it
- 21 ōmō'tan. A'lta aqegē'mgiktē ōcūē'ēē k;a-y- ōqōsā'na. Acē'ktgēm.
material for twine. Now they were paid the frog and the newt. They span.
- 22 A'lta nixElā'ya-itx, atēiagēlā'ya-itx ōmō'tan. A'lta itēā'yau eka
Now he always cleaned, he cleaned it much the material Now the snake and
for twine.
- 23 nik'xē'lalema-itx. A'lta aektgēmā'ya-itx ōcūē'ēē k;a-y- ōqōsā'na.
he crawled about much. Now they two span much frog and newt.
- 24 A'lta atēio'lXam Liā'wuX: "Ē'mx-Ela-y- ē'mx-Ela! Ka'nauwē
Now he said to him to his younger brother: "Clean it, clean it! All
- 25 Lēalā'ma eka mLxē'l," aqio'lXam itēā'yau. Ateio'lXam it;ā/lapas:
days and you always he was told the snake. He said to him coyote:
crawl about."
- 26 "Mai'ka tā'uata mtā'xō, nai'ka tā'nata," nē'kim it;ā/lapas.
"You one side you will make I the other side." he said coyote.

- AqLō'kXul; Lanē'etuke, tiā/Lanēctuke it;ā/lapas: "Aī'aq, ai'aq, 1
It was finished the twine, his twine coyote s: "Quick, quick,
- ai'aq!" aqio'IXam itcā'yan. Ameinguwā'kōt, mxe/lgēk'tek." Nē'k'im 2
quick! he was told the snake. You let me wait, make net." He said
- itcā'yan: "Mai'ka ameinguwā'kōt," aqio'IXam it;ā/lapas. A'lta 3
the snake: "You, you let me wait," he was told coyote. Now
- nixe/lgēk'tek it;ā/lapas. Atelō'kXul; ka'nauwē atei'tōk'tek. Tē'pa-it 4
he made net coyote. He finished it all he made net. Rope
- ektā'xo-il qō'eta cā'kil. Atei'Lax LE/qXun it;ā/lapas. Ia'xkatē 5
they two made those two women. He made it net-buoy coyote. There
- nix'xē'lelema-itx itcā'yan. Nē'k'im it;ā/lapas: "LE'kXun LE'Xa!" 6
he crawled about much the snake. He said coyote: "Net-buoy make!"
- aqio'IXam itcā'yan. "Ameinguwā'kōt." Nē'k'im itcā'yan: "Aī'aq, 7
he was told the snake. "You let me wait." He said the snake: "Quick,
- ai'aq, amxeleXulā'ma! Ameinguwā'kōt." Atelā/LgōL; LE/qXun 8
quick, make haste! You let me wait." He finished it the net-buoy
- it;ā/lapas. Lqā'nake atei/Lgēlōyē. Nixe/ltōm itcā'yan. Gō 9
coyote. Stones he went to take them. He accompanied the snake. At
- Sōguamē'ts; iak Lqā'nake alGe'egēlōya. NēkLxē'l qix' itcā'yan gō 10
Tongue Point stones they two went to take them. He crawled that snake at
- qō'La Lqā'nake. Telō'guilxat it;ā/lapas Lqā'nake. Acē'Xkō. 11
those stones. He carried them down coyote the stones. They went home.
- AcXkō'mam. Ā'yō tē'keēu it;ā/lapas, ayō'kuiya tē'keēu. Nixe/ltōm 12
They arrived at He went spruce roots coyote, he went to get spruce root. He accompa-
nied him
- itcā'yan. Ia'xkatē LE'klek ā'tciax ilē'ē it;ā/lapas. Ia'xkatē itcā'yan 13
the snake. There dig he did it the ground coyote. There the snake
- nikLxē'l. Acē'Xkō. Tē'E'xtē; EX atci'tax tē'keēu it;ā/lapas. 14
crawled about They went home. Split he did them the spruce roots coyote.
- "Wu'ska mē'kxōtckē," aqio'IXam itcā'yan, "ameinguwā'kōt." Nē'k'im 15
"Go on, work," he was told the snake, "you let me wait." He said
- itcā'yan: "Aī'aq, ai'aq, mē'kxōtckē!" aqio'IXam it;ā/lapas, 16
the snake: "Quick, quick, work!" he was told coyote,
- "ameinguwā'kōt." A'lta atelauwē'xēteq tiā'nauwa-itk it;ā/lapas. 17
"you let me wait." Now he tied it to the buoys his net coyote.
- Wuk; atcā'yax icō'elte. A'lta iā'xkati atelauwē'xēteq tiā'nauwa-itk. 18
Straight he made it a mat. Now there he tied it to the buoys his net.
- Ia'xkatē nix'xē'lelema-itx itcā'yan. Atelō'kXul; tiā'nauwa-itk 19
There he crawled around much the snake. He finished it his net
- it;ā/lapas. QuL atetā'wix k'ūlā'xanē. Kawi'X ayō'pa it;ā/lapas. 20
coyote. Hang up he did it outside. Early he went out coyote.
- Ā'nqatē quL tā'wēwut itcā'yan tiā'nauwa-itk. "Ē Lgā'wux," 21
Already hang up it did the snake his net. "Eh younger brother."
- ateiō'IXam "tei'nxgakō." NixEmā'teta-itk it;ā/lapas. Ateā'yul 22
he said to him "he got the better of me." He was ashamed coyote. He won over him
- itcā'yan. Aqā'yul it;ā/lapas. Nē'k'im it;ā/lapas: "Ma'nix nauā'itk 23
the snake. He lost coyote. He said coyote: "When net
- lktā'xō LgōLē'leXEmk, a'lta tāll Lxā'xo-ilemX, tēx-i alklō'kōlax. 24
makes a person, now tired he shall always get, then he shall finish it.
- Nāket tgt;ōkti qigō nūket tell ame'xax." Nē'k'im itcā'yan: 25
Not good well as not tired you get." He said the snake:
- "Ayamō'IXam ameinguwā'kōt;" aqio'IXam it;ā/lapas. 26
"I told you, you let me wait;" he was told coyote.
- Nē'kteuktē. ALXēnauwā'itgēmam. Aci'xanXa. Nau'i mōket 27
It got day. They went to catch salmon in net. They laid the At once two

- 1 atce/La-it. Nau/i atengō/pēna tetā/nauwa-itk it;ā/lapas. A'lta qē'xtcē
they caught. At once he jumped across it their net coyote. Now intending
- 2 aci/xēnauā-itgē; altuwā/tegōm. Tā'mka mōket ka ictā/k;ētēnax. A'lta
they caught salmon in it got flood tide. Only two only their catch. Now
their net;
- 3 altuwā/tegōm. A'lta aci/Xkō. Ō'lō gia'xt it;ā/lapas. Nē'k'im, nau/i
it got flood-tide. Now they went Hun- he got coyote. He spoke, at once
home. gry
- 4 nixe/lgixe aci/xēlekte. ALxgē'kteik alxLxā/lem. Ōcoē'ēē k;ā-y
he split it they roasted it. It was roasted he ate. The frog and
they roasted it.
- 5 ōq;ōsā/na ctā'lē. Nē'kteuktē, wiXt alxēnauwā/itgēma. Itcā'paēt
the newt their cousins. It got day, again they went to catch salmon Looking after
the rope
- 6 ōq;ōsā/na; tā'yacaxala itcā'yan, ayā'ckuilx it;ā/lapas.
the newt: the one at the upper the snake, the one at the lower
end of the net end of the net coyote.
- 7 ALE/xēnauw-aitgē qē'xtcē, acuwā'tka ka altuwā/tegōm. ALi/Xkō.
They caught salmon in intending, they did not get and it became flood-tide. They went
the net anything home.
- 8 Ē'x/LXa-ūt it;ā/lapas. AtcLā'auwiteXa. Ateiuwā/amtexōkō iā'elitk.
He was angry coyote. He defecated. He asked them his excre-
ments.
- 9 Nē'k'im iā'elitk it;ā/lapas: "imē/L;EmēnXut." "x'ik tiā'ewit
They said his excrements coyote: "you lied." "This his legs
- 10 ōxo-iLk;ā'yōkōma. Manix atgiā'wafox iguā'nat, nāket alKengupe-
bandy. When they catch it salmon, not they jump
- 11 nā'kux La'nauwa-itk. Nāket mengō'tkakō temē'nauwa-itk. Manix
across it, their net. Not you step across your net. When
- 12 q;atse'n aqtōtē'nax tguā'nat, gō'yē ōō/Lax tex'i aqtā'xs." Nē'k'im
first they are killed salmon, thus the sun then they are cut." He said
- 13 it;ā/lapas: "Ō, ta'ke kope't amxanlu/Litek." Nē'kteuktē wiXt
coyote: "Oh, then enough you told me." It got day again
- 14 alxēnauwā-itgēmam. Ma'nix algiā'wafox iguā'nat, nāket atengōpe-
they went to catch salmon in When they killed him a salmon, not he jumped
the net.
- 15 nā'kux tiā'nauwa-itk. Mō'keti aLE/xana kopā'ti aLē/L;ā-it tguā'nat.
across it his net. Twice they laid that many went into the salmon.
the net net
- 16 Atcō'kō qaX ōq;ōsā'na: "La'xtēwa, take pāl nē'xax Lteuq x'iau
He ordered that newt. "Bail out, then fall it got water that
her
- 17 ikani'm. Aklā'xtēwa-y- ōq;ōsā'na. Qē'xtcē aLEXē'nauwā-itgē
canoe. She bailed it out the newt. Intending they caught salmon in
the net,
- 18 aluwē/tegōm. ALE/Xkō. ALgō'xōteq ilā'k;ētēnax gō wē'wulē.
it became flood-tide. They went home. They put it down what they had caught in the interior of
the house.
- 19 Gō nō'yam 5ō/Lax ka nixe/lgixe it;ā/lapas. Ā2 ka qaX ō'ōwen
There arrived the sun and he split it coyote. Thus that silver-side salmon
- 20 ā'teaxe, ā'ka atei'taxe qō'ta tkuā'nat. Kulā'yi-y- uyā'k;Eltein
he cut it thus he cut them those salmon. Far its head
- 21 cga/amtket, kulā'yi-y- uyā'kōteX, kulā'yi-y- ā'yal'a ciā'amtket,
its spit, far its back, far its meat its spit,
- 22 kulā'yi Liā'apta Letā'amtket. ALxgē'kteikt. Nē'kteuktē, wiXt
far its roe its spit. They were done. It got day, again
- 23 alxēnauwā-itgēmam. Nēket i'kta algiā'wa, ali'ex'Emgēna.
they went to catch salmon in net. Not anything they killed it, they got nothing.
- 24 NiXE/LXa it;ā/lapas. AtcLā'auwiteXa. Ateio'IXam iā'elitk:
He became angry coyote. He defecated. He said to them his excre-
ments:
- 25 "Mxanēlgu/Litek, qa'daqa k;ē nō'xōx tik tguā'nat!" Ateio'mēla
"Tell me, why nothing they be- these salmon?" They scolded
came him

- ia'elitik: "AmXe/LōXu na ā'ka qax ō'owun? Oxoā'ēma tgā'k'ilau
his excre- "You think [int. thus as those silver-side Others its taboos 1
ments: part.] salmon?
- ō'owun; ixelōi'ma iguā'nat tia'k'ilau. Manix mexēnauwa'/itgēmama,
the silver- other the salmon its taboo. When you go out to catch salmon in net. 2
side salmon;
- ma'nix ēauwilā'/ita tēmeā'nauwa-itk, Lō'ni mexēnā'ya; kopā't
when he goes into the net your net, three times you lay net; enough 3
meēLā'/ita iguā'nat. Kopā't; nēket qa'nsix mēkLextēwā'ya. Manix 4
you will take in salmon. Enough; never bail out your canoe. When
the net
- mēXgō'mama ka miā'xeā iguā'nat, yukpā' te; Ex miā'xō, kulā'yi 5
you get home and you cut it salmon, here [at sides] cut do it, far
- ia'wan ciā'amtket, kulā'yi ia'kōtēX ciā'amtket; a'lta tē'mēeX 6
its belly, its spit, far its back its spit; now sticks
- mōxo inā'ya lakt. A'lta etcē'leQL meā'xo. A'lta ia'xkati 7
place them in the four. Now two parallel sticks do. Now there
ground vertically
- Lgā'kōtēX mLōkōXut; ō'ya ka-y- uyā'k; Eltein k; au gō-y- uyā'kōtēX 8
its back lay [un. obj.] on top of it and its head fast to its back
- ci'Xa-ōt ka Lia'liet k; au ci'Xa-ōt." Ateio'IXam ia'elitik: "Ta'ke 9
it is and its tail fast it is." He said to them his excre- "Then
ments:
- kopē't amxanElgu'Litek." Nē'kteuktē alXēnauwā'/itgēmam, 10
enough you told me." It got day they went to catch salmon in
the net.
- alKtō'tēna Lōn tguā'nat. Nāket alKLā'xtēwa. Ateio'IXam ōq; osā'na: 11
they killed them three salmon. Not they bailed it out. He said to her the newt:
- "Iga'lemam ē'mēeX mā'Xlōlē. Ōqōgu'nk'at lxiā'xo." Nō'ya-y- 12
Go and take it a stick inland. A club we shall make it." She went
- ōq; osā'na, agiōgō'lemam ē'mēeX wiXt alE'xana. WiXt ēXt 13
the newt, she took it a stick again they laid the net. Again one
- niLē'La-it, ateliXē'gunk. Qē'xtē alixēnauwa'/itgē, alixēnauwa'/itgē; 14
was in there, he clubbed it. Intending they caught salmon in they caught salmon in
the net. the net:
- altuwē'tegōm, la'ktka ilā'k; ētēnax. ALGō'xuteq Lā'kunat. 15
it became flood-tide, four only what they had caught. They put them down their salmon.
- Gō nō'yam ōō'Lax ka nixē'lgixē it; ā'lapas. A'lta atēō'xo-ina 16
There he arrived the sun and he split them coyote. Now he placed in
ground
- lakt tē'mēeX. A'lta ā'ka atēi'taxe qō'ta tguā'nat, ā'ka qigō 17
four sticks. Now thus he cut them those salmon, as where
- ateio'IXam ia'elitik. ALXgē'kteikt. Nā'wi LE'klek atēi'Lax qō'La 18
they told him his excre- They got done. Immedi- break he did it that
ments. ately
- LE'kXuteX qix it; ā'lapas. Nē'kteuktē alXēnauwa'/itgēmam. Nāket 19
backbone that coyote. It got day they went to catch salmon in Not
the net.
- i'kta alGā'wa' ka altuwē'tegōm. ALXko. NiXē'Xa it; ā'lapas; 20
any- they killed it and it became flood-tide. They went home. He was angry coyote:
thing
- ateLa'auwiteXa. "Qa'daqa k; āya nō'xōx tik tguā'nat?" 21
he defecated. Why nothing they became these salmon?"
- ateiuwa'amtexōkō ia'elitik. "Ayamō'IXam," aqio'IXam it; ā'lapas; 22
he asked them his excrements. "I told you," he was told coyote:
- ateio'IXam ia'elitik. "Mxe/LōXuna-ya ē'ka-y- ō'owun tgā'k'ilau? 23
they said to him his excre- "You think [int. part.] thus as silver-side their taboo?
ments, salmon
- Ōxoē'ma tgā'k'ilau tguā'nat. Ma'nix megēwāō-y- iguā'nat, nāket 24
Other their taboo the salmon. When you will kill it a salmon, not
- qa'nsix ē'mēeX amēgixgu'nēEkō. Qiā'x qiaō'pko, tēxi-y-ē'mēeX 25
[any] how [with a] stick you strike it. If it is steamed, then [with a] stick
- qiXgu'nēEkō. Qiā'x qioā'p LE'talXē, tēxi' aqia'ōpkux iguā'nat. 26
it is struck. If nearly autumn, then it is struck the salmon.

- 1 Nāket LE'klek^u qLEtx^t Liā'kōteX ignā'nat q;atSE'n ayō'yamx.
Not break it is done its back the salmon first it arrives.
- 2 Manix aqiā'wəox ignā'nat ka Lkamilā'leq aqLō'egamx. AqLīk'ā'tqoax
When it is killed the salmon and sand it is taken. It is strewn
- 3 gō iā'xot ka aqixte'na-ox gō iā'xot. Nēket aqLē'xkungux." Nē'k-im
on his eye and it is pressed with the fist on his eye. Not it is clubbed." He said
- 4 it;ā'lapas: "Ta'ke kape't amxan'elgu'Litek." ALXēnauwa'itgēmam,
coyote: "Then enough you told me." They went to catch salmon in net.
- 5 nē'kteuktē. ALē'La-it tguā'nat. Nau'i Lōn alē'La-it. Ka'nauwē
it got day. They were in the salmon. Immedi- three were in the All
ately net.
- 6 Lkamilā'leq atELEkuXōtē'qo-imx, atcuXōtē'nan'Emx. Ō'xoē
sand he strewn on each, he pressed with his fist on each. Many
- 7 alktō'tēna tguā'nat. ALē'Xko ka alē'xelukte. ALXgē'kteikt. A'lta
he killed them salmon. They went home and they roasted them. They got done. Now
- 8 alktō'mak gō k'ca'la -y-ē'lXam. A'lta ōk;uē'lak alē'kxax.
he distributed it to upstream town. Now dried salmon they made.
- 9 Nā'kteuktē, alXēnauwā'itgemam. Qē'xtē alXēnauwā'-itgē, acuwā'tka;
It got day. they went to catch salmon in Intending they caught salmon they got nothing:
the net. in net, ing:
- 10 altuwē'tegōm, alē'Xkō. NiXē'lXa it;ā'lapas. Atclā'auwiteXa.
it became flood-tide, they went He became angry coyote. He defecated.
home.
- 11 "Qa'daqa k'ā'ya nō'xōx tik tguā'nat." "Ayamō'lXam x'ig
"Why nothing they became these salmon." "I told you this
- 12 iō'l;Elex, tiā'cwit ōxoē'Lk;ayōkōma. Ō'xoē tgā'k'ilau qē'wa
lean one, his legs bandy. Many their taboos those
- 13 tguā'nat. Ma'nix aqtōtē'nax ō'xoē tguā'nat, nēket qa'nsix.
salmon. If they are killed many salmon, not [any] how
- 14 aqiō'ktepax, iā'xkatē aqiō'lekteX, iā'xkatē aqiā'x. Ma'nix
they are carried then they are roasted, then they are eaten. When
outside,
- 15 niexgā'ētix-itx, iā'xkatē iqiō'tgEX. Manēx ok;uē'lak aqā'x, qiā'x
he leaves some of it, there it is put. When dry salmon are made, if
- 16 alUwē'tegōmx agō'n ōō'lax, tex'i-y- ok;uē'lak aqā'x." Ateio'lXam:
it gets flood-tide next day. then dry salmon it is made." He said to them:
- 17 "Kape't amxan'elgu'Litek." Nē'kteuktē wiXt. ALXēnauwā'-itgēmam,
"Enough you told me." It got day again. They went to catch salmon in the net.
- 18 alktō'tēna tguā'nāt, ō'xoē alktō'tēna tguā'nāt. ALktō'lekte
they killed them the salmon, many they killed them salmon. They roasted them
- 19 ka'nauwē, alXgē'kteikt. A'lta alGuguixē'mam tē'lX'em, aqō'gō-y
all, they got done. Now they invited them the people, she was sent
- 20 oq;ōsā'na. Nōxo-ilXē'lemam gō tā'yaql it;ā'lapas. Alō'XoL
the newt. They went to eat at his house coyote's They finished
- 21 nōXō-ilXā'lem tē'lX'em. Iā'xkate atōē'takt qtoXōgō'itix-it. A'lta-y
they ate the people. Then they left it what they had left Now
over.
- 22 ē'kXak'utē nē'xax. Kawī'2X ka ā'lōLx, alē'xana. K;ē, nēket
low water in it was. Early and they went to they laid the Nothing, not
the morning the beach, net.
- 23 ē'kta, alē'xēnaua-itgē eka altuwā'tegōm. Nāket ē'kta algiā'wa;
anything they caught salmon and it became flood-tide. Not anything they killed it;
in the net
- 24 alī'cXumgena. Mā'keti qē'xtē alXēnauwā'itgēmam kawī'X,
they did not get anything. Twice intending they went to catch salmon in early,
the net
- 25 acuwā'tka, alē'Xē'mugenax. Atclā'auwiteXa it;ā'lapas. Ateio'lXam
they did not get they did not get any He defecated coyote. He said to
anything, thing.
- 26 iā'ēlitk: "Qa'daqa k;ā'ya nō'xōx tguā'nat?" Aqiō'lXam it;ā'lapas:
his excre- "Why nothing they be- the salmon?" He was told coyote:
ments: came

- “Ayamō/lXam x'ik iō/L; ElEx, ō'xoē tgā'k'ilau qē'wa tguā'nat. 1
“I told you this lean one, many their taboo those salmon.
- Ma'nix ē'kXak'tē mxēnauwa/itgēmam, qiā'x lāx axā'xō ōō'lax, 2
If low water in the you go to catch salmon in the if out comes the sun, morning net,
- tex-i amxe'nXax. Nāket mxēnXā'ya manix ka niket lāx ōō'lax. 3
then lay net. Not lay net when then not out the sun.
- Nāket qūtetpā'ya ignā'nat. Qiā'x ōk'u'nō giuktepā'ya tex-i 4
Not they are carried out salmon. If a crow she will carry it out then
- aqiō'ktepax, tex-i aqtō'magux tguwē'. Neket qā'nsiX teagō'ktia 5
it is carried out, then it is distributed raw. Not [any] how it will get day-light
- ōō'leptekiX, nāket qā'nsiX qeā'xō ciā'tekuniet, qiā'x etaō'ya tex-i 6
fire, not [any] how it is eaten its breast, if they sleep then
- aqeā'x. Ma'nix aqiō'lektx ignā'nat gō-y- ōō'leptekiX, ayō'ktektx, 7
it is eaten. When it is roasted salmon at the fire, it gets done,
- nā'u/i wāx aqlā'kax lteuq qaX ōō'leptekiX.” Ateciō/lXam ia'ēlitk: 8
immedi- pour it is done water that fire.” He said to them his excre- ately into ments:
- “Kape't ta'ke amxanElgu'Litek. Ē'ka-y- ōx'xō Natē'tannē, 9
“Enough then you told me. Thus they will do the Indians,
- uxōnā'Xenitema Natē'tannē. Ē'ka tgā'k'ilau. Ā'la nai'ka tell 10
the generations of Indians. Thus their taboo. Even I tired
- anē'xax,” nē'k'im it;ā'lapas gō Tiā'k;ēlakē tgā'k'ilau. Ateciō/lXam 11
I became,” he said coyote at Clatsop their taboos. He said to them
- ctā'lē: “lxk'tā'yuwa iau'a ē'natai.” Naxe'ltXuitegō ōq;ōsā'na. 12
his cousins: “We will move there to the other side.” She made herself ready the newt.
- Ā'teuket iteā'yan ōcūē'ēē. A'lta a'xlXaōt, cā'uca-u agē'x. Ayaga'ōm 13
He looked the snake [at] the frog. Now she [the frog] growing with she did. He reached at her was angry, closed mouth her
- iteā'yan, a'lta atcā'wā. Aqā'wā ōcūē'ēē; itcā'yan atcā'wā. 14
the snake, now he killed her. She was killed the frog; the snake killed her.
- Altē'mam ya'koa ē'natai. Ale'xēnaua-itgē. Alktō'tēna tguā'nat. 15
They arrived here on the other They caught salmon in They killed them salmon. side. the net.
- Ē'ka atci'tax Tiā'k;ēlak, Lkamilā'leq atelē'kXatq gō iā'xōt qix. 16
Thus as they made Clatsop. sand he strewed on them in his eye that them
- ignā'nat. Gōyē' atcā'yax, atcix'tē'na. Qē'xtcē ale'xēnaua-itgē 17
salmon. Thus he did him. he pressed him with intending they caught salmon his flat. in net
- wiXt, nāket algiā'wā. Ale'Xkō. Nē'kteuktē. Alxēnauā'-itgēmam, 18
again, not they killed him. They went home. It got day. They went to catch salmon in the net,
- nāket i'kta algiā'wā. Nē'kteuktē wiXt, alixē'naua-itk. Nēket 19
not anything they killed it. It got day again, they caught salmon in Not the net.
- i'kta algiā'wā. Kalā'lkulē nē'xax. Atela'auwiteX: “Qa'daqa 20
anything they killed it. Scold he did. He defecated: “Why
- k;ē nō'xōx tik tguā'nat?” “Ē, mē'l;ala, it;ā'lapas. Ma'nix 21
nothing they be- these salmon?” “Oh, you fool, coyote. When came
- mēuwa'cō ignā'nat eka mik'ttu'qoēma! MXa'lōXena-y- ē'ka 22
you will kill a salmon and you kick him! You think [int. part.] thus as
- Tiā'k;ēlakē!” Nē'k'im it;ā'lapas: “ō!” Nē'kteuktē, wiXt alxēnauwa'- 23
Clatsop!” He said coyote: “Oh!” It got day, again they went to catch
- itgēmam. Ale'xāna. Mōket alktō'tēna tguā'nat. WiXt ale'xāna, 24
salmon in the They laid the Two they killed them salmon. Again they laid net. net. not.
- Lōn alktō'tēna tguā'nat. Ateā'xaluketgō ēXt mā'lXolē. Nēlga'Xit 25
three they killed them salmon. He threw it ashore one upland. He fell down headlong
- ā'yacq' gō Lqamā'lēq qix ignā'nat. Qē'xtcē wiXt ale'xāna. 26
his mouth in the sand that salmon. Intending again he laid the net.

- 1 Kĕ nēket i'kta algiā'wa. ALixē'nana-itgē qē'xtē cka
Nothing not anything he killed it. He caught salmon in net intending and
- 2 alTuwā'tegōm. Nāket i'kta algiā'wa. Qoā'nemka ilā'k;ētēnax.
it became flood-tide. Not anything they killed it. Five only what they caught.
- 3 Āli'Xkō. Tsō'yustē nixē'lgixē it;ā'lapas. ALE'xēlukte, alXgē'ktekt.
They went In the even- he split them coyote. They roasted them. they were done.
- 4 Nē'kteukte alXēnauwa/itgēmam, nāket i'kta algiā'wa. Kalā'lkuilē
It got day they went to catch salmon in not anything they killed it. Scold
- 5 nē'xax it;ā'lapas. AteLā'auwiteXa: "Qa'daqa k;ā'ya nō'xōx tik
he did coyote. He defecated: Why nothing they be- these came
- 6 tguā'nat?" "Ē, me'L;ala, it;ā'lapas! Mxe'LōXena-y- ē'ka
salmon? "Oh, you fool, coyote! You think [int. part.] thus as
- 7 Tiā'k;ēlakē? Nāket i'itketguā'ilil iguā'nat, ē'wa kē'Xulē
Clatsop! Not he is thrown ashore salmon, thus down
- 8 ā'yaqtq, tgā'k'ilau. Manix mēwa'co iguā'nat, a'lta amlGēlō'ya
his head, it is their taboo. When you kill him a salmon, now go and take them
- 9 Lā'lēlē, mā'nix ō'xoē tguā'nat amtōtē'na, ka'nauwē amlauwē'qeamita
salmon-berries, when many salmon you have killed all you put into their mouths
- 10 Lā'lēlē." "Ō, take kope't amxanēlgu/Litck," atciō'lXam iā'ēlitk.
salmon-ber- "Oh, then enough you told me," he said to them his excre-ments.
- 11 Nē'kteukte. WiXt alXēnauwa/itgēmam. Ō'xoē alktō'tēna tguā'nat.
It got day. Again they went to catch salmon in Many they killed them salmon.
- 12 Ateō'kō oq;ōsā'na, Lā'lēlē age'Lgēlōya. AkLE/Lk'ʔam Lā'lēlē
He sent her the newt, salmon-berries she shall go to take She brought them salmon-berries
- 13 oq;ōsā'na. A'lta aqlauwē'qeamt qō'la Lā'lēlē qō'ta tguā'nat.
the newt. Now they were put into their those salmon-berries those salmon.
- 14 Nē'kteukte, wiXt alXēnauwa/itgēmam.
It got day, again they went to catch salmon in the net.
- ALōgō'ōm ōxoēnauwā-itgē gō mā'Lnē. Mank mā'ēma ALE'xana,
They met men fishing salmon at on water. A little seaward they laid net.
- 16 teā'xēL ALE'xana, ka alō'tetuwilX, mank k'calā'. ALE'Xkō qix-
several they laid the net, and they ascended the a little up the river. They passed that times river, it
- 17 ikani'm, itā'xēnim qō'tac ōxoēnauwā-itgē. ALE'xana. ALEXē'naua-itgē
canoe, their canoe these men fishing salmon They laid their They caught salmon in with net. net the net
- 18 qē'xtē, nēket i'kta algiā'wa. ALE'cXumgena. ALE'Xkō;
intending, not anything they killed it. They did not catch anything. They went home:
- 19 kalā'lkuilē nē'xax it;ā'lapas. AteLā'auwiteXa: "Qa'daqa k;ā'ya
scold he did coyote. He defecated: Why nothing
- 20 nō'xōx tik tguā'nat?" "Yā2, x'ik iō'L'ēlex, mā'nix mēwa'co
became these salmon? Yā, this lean one, when you kill him
- 21 iguā'nat, iā'xkatē mxenxā'ya. WiXt ēXt mēwa'co, wiXt iā'xkatē
a salmon, there you lay net. Again one you kill him, again there
- 22 mxenxā'ya. Nāket mxgō'ya ikani'm, mā'nix ōxoēnauwā-itgē tē'lX-em.
lay net. Not pass a canoe, when they put salmon in a net people.
- 23 Tgā'k'ilau." "Haō'," nē'kim it;ā'lapas. Nē'kteukte, wiXt
It is their taboo: "Haō," he said coyote. It got day, again
- 24 alXēnauwā-itgēmam. Nē'kim it;ā'lapas: "Ā'la nai'ka ā'la tell
they went to catch salmon in He said coyote: "Even I even tired net.
- 25 nē'xax; ē'ka-y- ōxō'tō Natē'tannē. Nēket i'giā'xō iguā'nat
I become: thus they will do the Indians. Not it will eat him salmon

gaLā'k; auk; au. a murderer,	ē'ka thus	lmē'melōet corpses	kɪk'tōcgā'lil, who takes [them] always,	ē'ka thus	lqēlā'wulX, girl first men- struating.	1
ē'ka lqLā'Xit, thus menstruated woman.	ē'ka thus	LE'pl'au. widow widower.	Ka'na ^u v. All	ē'ka thus	tgā'k'ilan tē'lX'Em their taboo people	2
nuxunā'xEnitema generations of	tē'lX'Em. people.					3

Translation

Coyote was coming. He came to Gōt'a't. There he met a heavy surf. He was afraid that he might be drifted away and went up to the spruce trees. He stayed there a long time. Then he took some sand and threw it upon that surf: "This shall be a prairie and no surf. The future generations shall walk on this prairie." Thus Clatsop became a prairie. The surf became a prairie.

At Niā'xaqcē a creek originated. He went and built a house at Niā'xaqcē. He went out and stayed at the mouth of Niā'xaqcē. Then he speared two silver-side salmon, a steel-head salmon, and a fall salmon. Then he threw the salmon and the fall salmon away, saying: "This creek is too small. I do not like to see here salmon and fall salmon. It shall be a bad omen when a fall salmon is killed here; somebody shall die; also when a salmon is killed. When a female salmon or fall salmon is killed a woman shall die; when a male is killed a man shall die." Now he carried only the silver-side salmon to his house. When he arrived there he cut it at once, steamed it and ate it. On the next day he took his harpoon and went again to the mouth of Niā'xaqcē. He did not see anything, and the flood tide set in. He went home. On the next day he went again and did not see anything. Then he became angry and went home. He defecated and said to his excrements: "Why have these silver-side salmon disappeared?" "Oh, you with your bandy legs, you have no sense. When the first silver-side salmon is killed it must not be cut. It must be split along its back and roasted. It must not be steamed. Only when they go up river then they may be steamed." Coyote went home. On the next day he went again and speared three. He went home and made three spits. He roasted each salmon on a spit. He had three salmon and three spits. On the next day he went again and stood at the mouth of the creek. He did not see anything until the flood tide set in. Then he became angry and went home. He defecated. He spoke and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements said to him: "I told you, you with your bandy legs, when the first silver-side salmon are killed spits must be made, one for the head, one for the back, one for the roe, one for the body. The gills must be burnt." "Yes," said Coyote. On the next day he went again. He killed again three silver-side salmon. When he arrived at home he cut them all and made many spits. He roasted them all separately. The spits of the breast, body, head, back, and roe

were at separate places. Coyote roasted them. On the next morning he went again. He speared ten silver-side salmon. Coyote was very glad. He came home and split part of the fish. The other part he left and went to sleep. On the next morning he roasted the rest. Then he went again and stood at the mouth of the river. He did not see anything before the flood tide set in. He went home. On the next morning he went again, but again he did not see anything. He went home angry. He defecated and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements scolded him: "When the first silver-side salmon are killed, they are not left raw. All must be roasted. When many are caught, they must all be roasted before you go to sleep." On the next morning Coyote went and stood at the mouth of the river. He speared ten. Then he made many double spits, and remained awake until all were roasted that he had caught. Now he had learned all that is forbidden in regard to silver-side salmon when they arrive first at Niā'xaqē. He remained there and said: "The Indians shall always do as I had to do. If a man who prepares corpses eats a silver-side salmon, they shall disappear at once. If a murderer eats silver-side salmon, they shall at once disappear. They shall also disappear when a girl who has just reached maturity or when a menstruating woman eats them. Even I got tired."

Now he came this way. At some distance he met a number of women who were digging roots. He asked them: "What are you doing?" "We are digging gamass." "How can you dig gamass at Clatsop? You shall dig [a root, species?] and thistle [?] roots in this country. No gamass will be dug here." Now they gathered [a root, species?] and thistle [?] roots. He left these women and spoiled that land. He transformed the gamass into small onions.

Then he came to Clatsop. It was the spring of the year. Then he met his younger brother the snake. He said to him: "Let us make nets." The snake replied: "As you wish." Now they bought material for twine, and paid the frog and the newt to spin it. Now Coyote cleaned all the material for twine while the snake was crawling about. Then the frog and the newt spun it. Then Coyote said to his younger brother: "Clean it, clean it. You crawl about all day." Thus he spoke to the snake. Coyote continued: "You shall make one side of the net, I make the other." Coyote finished his twine and said to the snake: "Quick! quick! you let me wait. Make your net." The snake replied: "You let me wait." Thus he spoke to Coyote. Now, Coyote made his net. He finished it all. The two women made the ropes, Coyote made the net buoys; while the snake crawled about. Coyote said: "Make your net buoys; you let me wait." Thus he said to the snake. The snake replied: "Make haste! you let me wait." Coyote finished his net buoys. Then he went to look for stones, and the snake accompanied him. They went for stones to Tongue point. The snake crawled about among the stones, while Coyote carried them down. They went home.

After they reached home Coyote went to gather spruce roots. The snake accompanied him. Coyote dug up the ground and the snake crawled about at the same place. They went home. Coyote split the spruce roots. "Go on; work," he spoke to the snake; "you let me wait." The snake replied: "Quick, quick; work! you let me wait." Now Coyote tied his net to the buoys and laid it down flat on a large mat. Then he tied it to the buoys. The snake crawled about at the same place. Coyote finished his net and hung it up outside. Early the next morning he stepped out of the house, and there hung already the net of the snake. "Oh, brother," he said, "you got the better of me." Coyote was ashamed. The snake had won over him. Coyote said: "When a person makes a net, he shall get tired before he finishes it. It would not be well if he would not get tired." The snake said to him: "I told you that you would let me wait."

It got day. Then they went to catch salmon in their net. They laid the net and caught two in it. Coyote jumped over the net. Now they intended to catch more salmon, but the flood-tide set in. They had caught only two before the flood-tide set in. Now they went home. Coyote said that he was hungry, and he split the salmon at once. They roasted them. When they were done they ate. The frog and the newt were their cousins. The next morning they went fishing with their net. The newt looked after the rope, the snake stood at the upper end of the net, Coyote at the lower end. They intended to catch salmon, but they did not get anything until the flood-tide set in. They went home. Coyote was angry. He defecated and spoke to his excrements: "You are a liar." They said to him: "You with your bandy-legs. When people kill a salmon they do not jump over the net. You must not step over your net. When the first salmon are killed, they are not cut until the afternoon." "Oh," said Coyote, "You told me enough." On the next morning they went fishing. When they had killed a salmon they did not jump over the net. They laid their net twice. Enough salmon were in the net. Then he ordered the newt: "Bail out the canoe, it is full of water." She bailed it out. Then they intended to fish again, but the flood-tide set in. They went home and put down what they had caught in the house. In the afternoon Coyote split the salmon. He split them in the same way as the silver-side salmon. He placed the head, the back, the body, and the roe in separate places and on separate double spits. They were done. The next morning they went fishing. They did not kill anything. Coyote became angry and defecated. He said to his excrements: "Tell me, why have these salmon disappeared?" His excrements scolded him: "Do you think their taboo is the same as that of the silver-side salmon? It is different. When you go fishing salmon and they go into your net, you may lay it three times. No more salmon will go into it. It is enough then. Never bail out your canoe. When you come home and cut the salmon, you must split it at the sides and roast belly and back on separate double

spits. Then put four sticks vertically into the ground [so that they form a square] and lay the horizontal sticks across them. On top of this frame place the back with the head and the tail attached to it." He said to his excrements: "You told me enough." On the next morning they went fishing and killed three salmon. They did not bail out their canoe. Then he said to the newt: "Fetch a stick from the woods. We will make a club." She went and brought a stick. Then they laid their net again. Again a salmon was in it and he killed it with his club. They intended to continue fishing, but the flood-tide set in. They killed four only. They put down their salmon. In the afternoon Coyote cut them and put four sticks into the ground. Now he did as his excrements had told him. When they were done he broke the backbone at once. On the next morning they went fishing. They did not kill anything before the flood-tide set in. They went home. Coyote was angry and defecated. "Why have these salmon disappeared?" he asked his excrements. "I told you," they said to Coyote; "do you think their taboo is the same as that of the silver-side salmon? It is different. When you kill a salmon you must never strike it with a stick. When they may be boiled, then you may strike them with a stick. When it is almost autumn you may strike them with a stick. Do not break a salmon's backbone when they just begin to come. When you have killed a salmon take sand, strew it on its eye, and press it with your fist. Do not club it." Coyote said: "You have told me enough." On the next morning they went fishing. Salmon went into the net; three went into the net immediately. He strewed sand on each and pressed each. He killed many salmon. They went home and roasted them. When they were done he distributed them among the people of the town above Clatsop. Now they dried them. On the next morning they went fishing. They tried to fish but did not catch anything before the flood-tide set in. They went home. Coyote was angry. He defecated: "Why have these salmon disappeared?" "I told you, you lean one, with your bandy-legs. There are many taboos relating to the salmon. When you have killed many salmon you must never carry them outside the house. You must roast and eat them at the same place. When part is left they must stay at the same place. When you want to dry them you must do so when the flood-tide sets in on the day after you have caught them." He said to them: "You have told me enough." On the next morning they went fishing again. They killed many salmon. They roasted them all. When they were done he invited the people. The newt was sent out. They came to eat in Coyote's house. They finished eating. Then they left there what they had not eaten. Now it was low water in the morning. They went out early to lay their net, but they did not catch anything. They fished until the flood-tide set in. They did not kill anything. They were unsuccessful. Twice they tried to go fishing early in the morning, but they were unsuccessful; they did not catch anything. Coyote

defecated and said to his excrements: "Why have the salmon disappeared?" Coyote received the answer: "I told you, you lean one, that the salmon has many taboos. When you go fishing and it is ebb-tide early in the morning, you must not lay your net before sunrise. The salmon must not be carried outside until a crow takes one and carries it outside. Then it must be distributed raw. No fire must be made until daylight; the breast must not be eaten before the next day. When salmon are roasted at a fire and they are done, water must be poured into the fire." He said to his excrements: "You have told me enough. The Indians shall always do this way. Thus shall be the taboos for all generations of Indians. Even I got tired."

Thus spoke Coyote about the taboos of Clatsop. He said to his cousins: "We will move to the other side." The newt made herself ready. Then the snake looked at the frog, who was growling. The snake reached her, struck, and killed her.

Now they arrived here on this side. They went fishing and killed salmon. He did the same way as in Clatsop. He strewed sand on the eye of that salmon. He pressed its eye. Then they intended to fish again, but they did not kill anything. They went home. On the following morning they went again fishing, but they did not kill anything. On the next morning they went fishing again, but they did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. When you kill a salmon you must kick it. Do you think it is the same here as at Clatsop?" "Oh," said Coyote. On the next morning they went fishing again. They laid their net and caught two salmon. They laid their net again and caught three salmon. He threw one ashore. It fell down head first, so that the mouth struck the sand. They tried to lay their net again, but they did not kill anything. They tried to fish until the flood tide set in. They had not killed anything. They had caught five only. They went home. In the evening Coyote cut the salmon and roasted them. They were done. The following morning they went fishing, but did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. Do you think it is the same here as at Clatsop? Do not throw salmon ashore so that the head is downward. It is taboo. When you kill a salmon go and pick salmonberries. When you have caught many salmon put salmonberries into the mouth of each." "Oh, you have told me enough," he said to his excrements. The next morning they again went fishing. They killed many salmon. He sent the newt to pick salmonberries. The newt brought the salmonberries. Now they put those berries into the mouths of those salmon. It got day and they went fishing again. They met fishermen on the water. A short distance down river they laid their net. They laid it several times and went up the river a short distance. They passed the canoes of those fishermen. They laid their net and intended to fish, but they did not kill anything. They were

unsuccessful. They went home. Coyote scolded. He defecated: "Why have these salmon disappeared?" "You lean one! When you kill a salmon, and you have laid your net at one place and you kill one more, you must lay your net at the same place. You must not pass a canoe with fishermen in it. It is taboo." "Yes," said Coyote. On the next day they went again fishing. Coyote said: "Even I got tired. The Indians shall always do in the same manner. Murderers, those who prepare corpses, girls who are just mature, menstruating women, widows and widowers shall not eat salmon. Thus shall be the taboos for all generations of people."

7. IQOĀ'ĊQOAC IĀ'KXANAM.

THE CRANE HIS MYTH.

- Lxēlā'ētix· i qoā'eqoac k;a it;ā'lapas k;a i xoā'ek;oi. Ka'nauwē 1
There were the crane and coyote and the heron. All
- L'alā'ma lē'iē alk'tupia'lxā-it. Aluwē'tegōmx. A'lta nē'kimx 2
days mud clams they gathered. It became flood tide. Now he said
- it;ā'lapas: "Qantsi'X tq;ō'xōl tēmē'qolēyū?" Nē'kimx i qoā'eqoac: 3
coyote: "How many Ōq;ō'xōl are your sweethearts?" He said the crane:
- 'Mōket ōkuni'm pā'lema k;a qā'mxike penka'." Nē'kimx it;ā'lapas: 4
"Two canoes full and part afoot." He said coyote:
- "Mē'nx· ka l mē'qolēyū. Nai'ka qoā'nem ōkuni'm pā'lema k;a 5
"Few only your sweethearts. I have five canoes full and
- qā'mxike penka';" cka k;ā nixā'xo-itx i xoā'ek;oi. Qoā'nemē 6
part afoot; and silent he always was the heron. Five times
- tēalō'lx alk'tō'piatx lē'iē ka alk'tā'yō-itx gō mā'lxōlē gō 7
their sleeps they gathered mud clams then they always slept at inland on
- tēmā'ēma. Ēē'wam atēi'ax i qoā'eqoac. Nē'xlatekō it;ā'lapas: 8
a prairie. Sleepy he made him the crane. He rose coyote:
- "Ōq;ō'xōl XaXaw ō'lxat." Atēixēlqē'lxalem i qoā'eqoac; ayōō'ptitx. 9
"Ōq;ō'xōl she comes down to the beach. He shouted the crane; he had slept.
- Nē'kim it;ā'lapas: "Ka'lta lā'xlax aiamtā'x." Ē'xoēti lā'xlax atēā'x. 10
He said coyote: "Only deceive I did you." Often deceive he did him.
- A'lta alk;ē'witox-itx. Nōlx Ōq;ō'xōl, akle'lgitgax; ēgi'gula aqiā'x 11
Now they fell asleep. She came Ōq;ō'xōl, she put them into below he was
[basket] put
- it;ā'lapas, kā'tsek aqē'lgitgax i qoā'sqoas, ē'k'caxala aqiā'x 12
coyote, in middle he was put the crane. on top he was made
- ixoā'eqoai. Mā'lxolē aqLō'k'ūtamx. Nixēl'ō'gux i xoā'eqoai. 13
the heron. Inland she arrived carrying them. He awoke the heron.
- Atēō'cgamx ōē'k'utēq'tix. Iā'xkatē nixpō'nitx. Kulā'yi nō'yamx 14
He took it a branch. There he hung. Far she arrived
- uqexē'Lau. Nixēl'ō'gux it;ā'lapas. Nē'kimqac pet nixā'x. Nixēl'ō'kux 15
the monster. He awoke coyote. He looked [?] quiet he was. He awoke
- i qoā'eqoac. Atēixē'lqēlxax. "K;ā amē'x, k;ā amē'x," nē'kimx 16
the crane. He shouted. "Silent be, silent be." he said he said
- it;ā'lapas. "Gēlxō'etxōt uqetxē'Lau." Akcō'k'ūtamx gō tē'kXaql 17
coyote. She carries us the monster." She carried them two to her house
- gō tga'a uqetxē'Lau. Agiōnā'xlategox qix ē'Xat. Agō'lXam 18
to her children the monster. She lost him that one. She said to her
- uxgē'kxun ugō'xō: "Ē'qxametk ē'kelōya. Mōket mte'Lk'ūja 19
the eldest one her daughter: "A spit go and take it. Two carry
- wuk;Ema' itē'lā-itqē'q." Nō'ix ugō'xo. Atēiō'lXamx iā'e'cike 20
straight huckleberry sticks." She went her daughter. He said to him to his friend
- it;ā'lapas: "Mixēnlk;ā'yōgō imē'tuk ma'nix aqēmō'lektea." 21
coyote: "Bend your neck when it is intended to roast you."
- Aqiō'k'ūtamx qix ē'qxametk. Atēixēnlk;ā'yugux iā'tuk i qoā'eqoac. 22
It was brought that spit. He bent it his neck the crane.
- Agō'lXamx ugō'xō: "Ē'kelōya ixēnlk;ā'yukta -y-ē'qxametk. 23
She said to her her daughter: "Bring a crooked spit.
- Nē'kimx it;ā'lapas: "Manix qē'tk'ūtama ixēm;ā'yukta, wuk; amiā'x 24
He said coyote: "When it is brought a crooked one, straight make

- 1 imē'tuk." Agē'tk^uam ugō'xō ixenlk;ā'yukta. Wuk; atēā'yax
your neck." She brought it her daughter a crooked one. Straight he made it
- 2 iā'tuk. Qoā'nemi nōya qaX uk'ō'cke ugō'xō-y-Ōq;ō'xōL ka alā'x
his neck. Five times she went that girl her daughter Ōq;ō'xōL's and she be-
came
- 3 q;am. Nā'k'im Ōq;ō'xōL: "Cka cēlā'ētix qeā'xō." Ōiyi'q;ēma
lazy. She said Ōq;ō'xōL: "And slaves we will make them." Half a fathom
- 4 ilā'lqta Liā'iteX iqaō'eqoac. Nē'k'im it;ā'lapas, aqiō'lXam iqaō'eqoac:
long his tail crane. He said coyote, he was told the crane:
- 5 "Qā't;ōeXem! lā'xlax tgā'xō. Anēktexema'ya, mēngenō'tēema."
"Look out! deceive we will do I shall sing my con- you will help me sing."
her jurer's song.
- 6 ALkēpā'yalX Lk'eknē' pāl qō'ta t'ōL, ka nē'ktexem it;ā'lapas.
They gathered it pitchwood full that house, and he sang the con- coyote.
jurer's song
- 7 Ō'kuk;uētik atēā'yax itēā'yan. Qā'xtē atēiō'lXam iqaō'eqoac:
Headband he put on him the snake. Intending he said to him [to] the crane:
- 8 "Okuk;uē'tik iamēlā'xō x'ik itēā'yan." Acixelqē'lXal iqaō'eqoac,
"Headband I shall put on you this snake." He shouted the crane.
- 9 k;oa'e nē'xax. A'lta nē'ktexem it;ā'lapas. Lā'kti ayā'qxoya
afraid he was. Now he sang the con- coyote. Four times sleeps
jurer's song
- 10 nixelk'tā'ta-it, ō'Laquinem ō'pōl ka nō'ptit Ōq;ō'xōL k;ā tgā'a.
he remained awake, the fifth night and she slept Ōq;ō'xōL and her chil-
dren.
- 11 Atēiō'egam ēLq. Atēilgā'mētē gō-y ile'e. Ā'mka uyā'makul
He took it a digging He placed it upright in the ground. Only its handle
stick.
- 12 LāX. K;au atēi'lax LE'kXakeō gō qix ēLq; k;au'k;au atetō'kXux
visible. Tie he did it their hair at that digging tie he did them
stick.
- 13 qō'tac tga'a Ōq;ō'xōL. Actō'pa. WaX acge'tax, waX qō'ta t'ōL.
those her children Ōq;ō'xōL. They went out. Light they did it, light that house.
- 14 Nē'xLXa iqaō'eqoac gō Liā'iteX. Atēiō'lXam: "ME/La-it gō x'ita
He burnt the crane at his tail. He said to him: "Stay in this
temēā'ēma!" Ayō'La-it iqaō'eqoac. Nō'xōLXa gō qō'ta temēā'ēma.
prairie." He stayed the crane. It burnt at that prairie.
- 15 "ME/La-it gō Xau ūcā'qea." Ayō'La-it gō qaX ūcā'qea. Nā'xLXa
"Stay in this Pteris aquilina." He stayed at that Pteris aquilina. It burnt
- 16 qaX ūcā'qea. "ME/La-it gō Xiau ē'Xea-ōt ē'm'ecX!" Ayō'La-it.
that Pteris aquilina. "Stay at this dry wood!" He stayed.
- 17 Nē'xLXa qix ē'Xea-ōt ē'm'ecX. Alā'xti alxe'teXōm qō'La
It burnt that dry wood. At last it was finished that
- 18 Liā'iteX iqaō'eqoac. Tex'i atēiō'lXam: "ME/La-it gō x'ila lteuq,"
his tail the crane's. Then he said to him: "Stay in this water."
- 19 nixlō'lEXa-it it;ā'lapas. Ta'ke alxe'teXōm Liā'iteX iqaō'eqoac.
he thought coyote. Then it was finished his tail the crane's.
- 20 A'lta nā'xLXa-y- ōqetxē'lau. Naxe'lōkō, a'lta ōxō'lXa tē'kXaqL.
Now she burnt the monster. She awoke, now it burnt he: house.
- 21 Aktō'lXam tga'a "Mēxēlā'yutek! Teūxō'lēlama tē'lxaql it;ā'lapas."
She said to them her chil- "Rise! He will burn it our house coyote."
dren
- 22 Qē'xtē naxā'latak. Naxk;ā'Xit. ALE'XLXa lkanauwā'tiks k;ā tgā'a.
Intending she rose. It pulled her. They burnt all and her chil-
dren.

A'lta ā'etc it;ā'lapas ē'wa Nix'kelā'x. K'ua'la āc'tō gō iā'Xakatek
Now they two coyote thus Nix'kelā'x. Up river they to its catract
went

- 25 Nix'kelā'x. T'ōL acge'tax. Lxoa'p atēi'tax tqā'nake it;ā'lapas:
Nix'kelā'x A house they made it. Dig he did them stones coyote.
- 26 "K;ō'ma tssōpenā'ya ē'qalema qigō nalxoā'pē; Ō'owun ksōpenā'ya
"Perhaps they will jump the fall where the hole; silver-side will jump
salmon salmon
- 27 qigō nalxoā'pē; ō'la-atēX ksōpenā'ya qigō nalxoā'pē; ka'nauwē
where the hole; calico salmon will jump where the hole; all

- tk; ē'wulelq. tksopenā'ya qigō nalxoa'pē." A'lta atēā'yax ē'tōōL
fish will jump where the hole. Now he made it a harpoon shaft 1
- iqoā'eqoac, atē'etax ekulkulō'L. Ayō'tXuita-itx gō mā'Lnē iqoā'eqoac.
the crane, he made it a harpoon. He always stood at toward the crane. 2
- Qiā'x ē'kala ē'qalema, tex-i atē'ē'luke'ax; qia'x ē'kXōla-y. ō'owun
if a male fall salmon, then he speared it; if a male silver-side salmon 3
- tex-i atē'ā'luke'ax. Ō'xoē atetō'pialxax tk; ē'wulelqt iqoā'eqoac.
then he speared it. Many he gathered them fish the crane. 4
- Ala'xti atetā'xex; ka'nauwē Lēalā'mā-y. ē'ka. It; ā'lapas, qiā'x
at last he split them; all days thus. Coyote, if 5
- iā'q; atxala ē'qalema, tex-i atssō'penax qigō nalxoa'pē, qiā'x
a bad fall salmon, then it jumped where the hole, if 6
- ōō'kuil ō'owun, tex-i aksō'penax qigō nalxoa'pē. Ā'2'Xtemaē tex-i
a female silver-side salmon, then it jumped where the hole. Sometimes then 7
- it; ō'kte atssōpenā'x. Pāl nō'xōx tē'etaql. Lgā'kxateau pāl.
a good one jumped. Full got their house. Its grease full 8
- iā'k'cēmal iqoā'eqoac. Atetō'ketx iā'k'cēmal it; ā'lapas; ka'nauwē
his dry salmon the crane. He looked up to his dry salmon coyote; all 9
- cpe'qema, nēket Lgā'kxateau. Nixlō'lēXa-it it; ā'lapas: "Niuwa'cō.
gray, not its grease. He thought coyote: "I shall kill him. 10
- Mtuegā'ma Xō'ta iā'k'cēmal." A'lta nē'ktexemx it; ā'lapas.
I shall take them these his dry salmon. Now he sang his conjuror's song coyote. 11
- Nix-ēnō'tēnemx iqoā'eqoac. Ā'qoa-il uya'xōlē it; ā'lapas. Ayōpē' Lax
He helped him sing the crane. Large his baton coyote's. He stretched it out 12
- iā'tuk iqoā'eqoac. Nix-ēnō'tēnemx. Ateia'ōwilX gō iā'tuk,
his neck the crane. He helped him singing. He struck him at his neck, 13
- ateē'Xemq; ōya iā'tuk iqoā'eqoac. Aqiō'KLpa ka nixemā'teta-itēk
he bent it his neck the crane. He was missed and he was ashamed 14
- it; ā'lapas. Atcawē'k-itk tiā'k; ewalelqt iqoā'eqoac, ka'nauwē qix.
coyote. He put them into his fish the crane, all that 15
- ia'k'cēmal. Atcawē'k-itk it; ā'lapas iā'k'cēmal. A'lta ex'lxā'yoōt.
his dry salmon. He put them into coyote his dry salmon. Now they were angry against each other. 16
- Ē'x'lxāōt iqoā'eqoac, ē'x'lxāōt it; ā'lapas. Atetō'etxōnilek
He was angry, the crane, he was angry coyote. He carried them on his head 17
- iā'k'cēmal iqoā'eqoac. Tēē'xēlx nē'xtakō ka ka'nauwē nōxō'tetXōm.
his dry salmon the crane. Several times he turned and all he finished them. 18
- Q; 'am nē'xax it; ā'lapas igē'etxō. Atcō'Xuina qō'ta tiā'k; ewulelqt.
Lazy he was coyote he carried them He placed them those his fish. 19
- Aēkgō'tē qaX uē'Xatk gō Nix'kelā'x. Nixlō'lēXa-it it; ā'lapas:
It led across that trail to Nix'kelā'x. He thought coyote: 20
- "Ntuk; uwā'keta nuXuwā'ya." Atēlē'lgitk lēXt Lēā'pta gō
"I shall try I shall drive them." He put into one roe in 21
- tiā'xalaitanema nauē'gic, atē'xlxō tiā'xalaitanema. A'lta atcō'Xuwa
his arrows where they hung them his arrows. Now he drove them 22
- qō'ta tiā'k; ewulelqt. Ā'nqatē ayō'tetēō iqoā'eqoac. Goyē' mank
those his fish. Already he went down the crane. Thus a little 23
- akā'x qaX ō'ēXatk qigō nō'lxamtt. A'lta nōXuwa', nōXuwa' qō'ta
did that trail where it came down to the water. Now he drove them, he drove them those 24
- tiā'k; ewulelqt gō Lqā'giltk auwigē'ca, gō Lqōmqō'muke auwigē'ca.
his fish in baskets they were in, in large baskets they were in. 25

- 1 Q; oā'p atge/Lxam, a'ta te;pāk atkxtā'mXit. Ayō/Lxam qix' iā'nēwa
Nearly they came to the now really they rolled. He arrived at that first
water,

slaves." At that time Crane's tail was half a fathom long. Coyote said to him: "Look here! We will deceive her. I shall sing my conjurer's song and you will help me." They gathered pitchwood and when the house was full Coyote sang his conjurer's song. He put the snake on as a headband. He said to Crane: "I will put the snake on your head as a headband." Then Crane shouted; he was afraid. Now Coyote sang his conjurer's song. Four nights they remained awake; on the fifth night Oq;ō'xōL and her children fell asleep. Then he took a digging stick and rammed it into the ground so that only the handle remained visible. He tied the hair of Oq'ō'xōL and of her children to the digging stick. Then they went out and lit the house. Crane's tail caught fire. Then Coyote said to him: "Stay on this prairie." Crane did so and the prairie caught fire. "Stay in this fern." He did so and it caught fire. "Stay in this dry wood." He did so and it caught fire. At last Crane's tail was wholly burnt. Then Coyote thought: "Stay in the water." Thus Crane's tail was burnt. Now the monster caught fire. She awoke and saw her house burning. She said to her children: "Rise, Coyote will burn our house." She wanted to rise, but her hair pulled her back. She and her children were all burnt.

Now Coyote and Crane went to Nix'kelā'x. They went up the river to its rapids. Then they built a house. Coyote made holes in the stones and said: "Perhaps fall salmon will jump into my hole. Silver-side salmon will jump into my hole. Calico salmon will jump into my hole. All kinds of fish will jump into my hole." Crane made a harpoon shaft and a harpoon and stood near the water. When a male fall salmon or a silver-side salmon passed him, he speared them. He caught many fish. Then he split them. Every day he did so. Bad fall salmon and female silver-side salmon jumped into Coyote's hole. Sometimes a good one would jump into it. Now their house was full of fish. The dry salmon of Crane was fat. When Coyote looked up his salmon was all grey and no fat was on it. Coyote thought: "I will kill him and take his dry salmon." Now he sang his conjurer's song and Crane helped him. Coyote had a large baton. Crane stretched out his neck when he helped Coyote. Then he struck at his neck, but Crane bent it. Coyote was ashamed because he had missed him. Crane put all his dry fish into a basket. So did Coyote. They were angry with one another. Crane and Coyote were angry. Crane carried his dry salmon on his back. He came back several times until he had carried them all. Coyote, however, was too lazy to carry them on his back. He placed all those fish in a row. The trail led across the hill to Nix'kelā'x. Coyote thought: "I shall try to drive them." He put a roe into his quiver which he hung over his shoulder. Then he drove his fish. Crane had already gone down the river. The trail went a little down hill when it approached the river. Now Coyote drove the baskets in which his fish were. When they came near the water, they

began to roll rapidly. The first basket arrived at the river and rolled into it. The next one arrived at the river and rolled into it. All rolled into the river. He ran after them in order to hold them. He took hold of his fish, but he was pulled into the water by the roe in his quiver. Then he took off his arrows and went ashore. All his fish had disappeared. Then he said: "I think the people shall do thus: When they move from one place to the other they shall not drive their food. Even I could not do it. They shall work and become tired, carrying it on their backs when they move." That is the story; to-morrow it will be good weather.

8. ENTS; X IA'KXANAM.

ENTS; X HIS MYTH.

- Ents; X ōyā'k;ikē Ūpē'qciuc. A'lta agiō'kXul imō'lak teikelō'ya. 1
Ents; X his grandmother Ūpē'qciuc. Now she always said elk he shall go and take it.
- Wax qē'xtcē ayō'yix; ā'mka ō'tsikin atcā'woōx; iā'mka ik; 'ā'ōten 2
Every intending he went; only chipmunks he killed them; only squirrels morning
- atciā'woōx; anā'-y- ōkō'lXul atcā'woōx. Teā'xē Lx ā'yō. 3
he killed them; sometimes mice he killed them. Several times maybe he went.
- Ē'xauwitē ā'yō ka ayō'tXuit gō temcā'ēma. Nā'ixe'lqamx: 4
Often he went and he stayed on the prairie. He shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō walale'muX, atxeluwē'yō 5
"Come down to the prairie, elk. We will fight, we will dance."
- walale'muX!" L;āq, L;āq, L;āq, Lā'xa nē'xax iskē'epXoa; "Ia'xka 6
Out, out, out, out it became a rabbit; "Him
- anigelxē'mōlx, tiā'utcake t'a'qē lkalke'mstk." Take nige'tsax 7
I called him, his ears just as spoons with long handles. Then it cried
- iskē'epXoa, take ā'yuptsk. Nige'tsax. WiXt nā-ixe'lqamx: 8
the rabbit, then it went into the woods. It cried. Again he shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō walale'muX, atxeluwē'yō 9
"Come down to the prairie, elk. We will fight, we will dance!"
- walale'muX!" Take wiXt L;āq, L;āq, L;āq, Lā'xa nē'xax ēmā'cēn. 10
Then again out, out, out, out it became a deer.
- "Ia'xka anigelxē'mōlx, ciā'xōst qē'ta tē'ptō-ix-ē." Take nige'tsax 11
"Him I called him, his eyes the same huckleberries." Then it cried
- ēmā'cēn. Ā'yuptek. WeXt na-ixe'lqamx: 12
the deer. It went into the woods. Again he shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō wā'lalemā'mm. Atxeluwē'yō 13
"Come down to the prairie, elk. We will fight. We will dance!"
- wā'lalemā'mm." Take wiXt L;āq, L;āq, L;āq nē'xau, Lā'xa nē'xax 14
Then again out, out, out it became, out it became
- ē'nemeke imō'lak. "Ia'xka x'ix- nēqētēmō'l." WiXt na-ixe'lqamX: 15
a female elk. "Her this one I called her." Again he shouted:
- "Ok; uitkapā'2-y- imōlā'2k. Atxelkā'yō wā'lalemā'mm. Atxeluwē'yō 16
"Come down to the prairie, elk. We will fight. We will
- wā'lalemā'mm!" Take wiXt L;āq, L;āq, L;āq nē'xau; Lā'xa nē'xax 17
dance!" Then again out, out, out it became; out became
- imō'lak; i'k-ala imō'lak. A'lta ayā'owitek Ents; X: 18
an elk; a male elk. Now he danced Ents; X:
- "Qā'xpa yā'2mēllk; 'apkā'? Lō'nas gō-y- ē'micql yā'milk; 'apkā'! 19
"Where shall I go into you? Perhaps in your mouth I will go into you!"
- x,x,x, mxā'xoie; tā'mka temXtē'mam nxā'xoie. Lō'nas gō emē'kteXiet 20
x, x, x, you will make; only saliva I shall be: Perhaps in your nostrils
- yā'milk; 'apkā'. Xui, mxā'xō. L;ōx nuLā'taXita. Ā'mka ō'qxotck 21
I shall go into you. Xui, you will do. Falling I shall fall. Only mucus
- nxā'xoie. Lō'nas gō y- ō'mēntea yā'milk; apqā'. Tō'tō mxā'xoie. L;ōx 22
I shall become. Perhaps in your ear I shall go into you. Shake you will do. Falling down

- 1 nuLā/taXita. Lōnas gō-y- ōmē/pute yā/milk; apqā'. MLawē/teXa, pāl
I shall fall. Perhaps in your anus I shall go into you! You will defecate, full
- 2 ē/xalitk nxā/xo." Lā2 ka nē/1kXa! gō-y- uyā/pute. A/1ta
excrements I shall be. Sometime and he entered him at his anus. Now
- 3 Lq;ō'pLq;ōp atcā'yax iā/yamxtcX. Lā2 ka ayūqunā/itix't ka ayō'meqt.
cut to pieces he did it his stomach. Some- and he fell down and he was dead.
- 4 A/1ta atcā'yaxe, Lāq° atcē/xax iā/sk;ōpx-El; Lāq° atetē/xax tiā/ōwit;
Now he cut it, off he made it its skin; off he made them its legs;
- 5 Lāq° atetē/xax tiā/pōtē; Lāq° atcē/xax ā'yaqtq; iā/tuk Lāq° atcē/xax;
off he made them its forelegs; off he made it its head; its neck off he made it;
- 6 tiā'lēwanEma, ciā/kxalauet atcē/xax. Ka'nauwē atcā'yaxe. A/1ta
its ribs, its rump bone he made it. All he cut it. Now
- 7 nē/Xkō. NēXkō'mam. "Imō'lak aniā'waš, gā/k;ē!" "Ateuwā'-y-
he went He arrived at home. "An elk I killed it, grandmother!" "Certainly
- 8 ukō/1Xnl." "Liā'ateam, Liā'ateam, imō'lak." "Ateuwā'-y- utseEmē/nxan."
a mouse. "It has horns, it has horns, an elk." "Certainly a snail."
- 9 "Imōlā/2k, imō'lak aniā'waš." "Ateuwā'-y- ō'tsikin." "Imōlā/2k,
"An elk, an elk I killed it." "Certainly a chipmunk." "An elk,
- 10 imō'lak aniā'waš." "Ateuwā'-y- ik;ā'ēten." A/1ta tell ā'teax. A/1ta
an elk, I killed it." "Certainly a squirrel." Now tired he made her. Now
- 11 ā'etōptek. Actigā'ōm, a/1ta imō'lak' yuqunā'itX. "Ē'kta amiō'etxō,
they went in-land. They reached it, now an elk lay there. "What will you carry
- 12 gā/k;ē? Ā'yaqtq amiō'etxō." "Acē/nk; amukLpax, kā'ēkaē!" "Ē'kta
grand- Its head you will carry it." "It pulls me down headlong, grandson!" "What
- 13 amiō'etxō! Teuxō iā'tuk miō'etxo." "Acē/nk; amukLpax, kā'ēkaē!"
will you carry it? Then its neck will you carry it." "It pulls me down headlong, grandson!"
- 14 "Teuxō ōpō'titk mō'etxō." "Acē/nk; amukLpax." "Teuxō iā'ōwit
"Then the forelegs you will carry "They pull me down headlong." "Then its leg
- 15 miō'etxo." "Acē/nk; amukLpax." "I'ktaLx miō'etxō? Teuxō
you will carry it." "It will pull me down headlong." "What may be you will carry Then
- 16 iā'ateX miō'etXō." "Acē/nk; amukLpax." "I'ktaLx miō'etxō? Teuxō
its breast will you carry it." "It pulls me down headlong." "What may be will you carry Then
- 17 telēwā'nEma mtō'etXō." "Acē/nk; amukLpax." "Teuxō iā'kuteX
the ribs you will carry them." "They pull me down head- long." "Then its back
- 18 miō'etXō." "Acē/nk; amukLpax." "Teuxō eqalā'auwietX miō'etxō."
you will carry it." "It pulls me down headlong." "Then its rump bone you will carry it."
- 19 "Cici'lax, cici'lax, kā'ēkaē! Cici'lax, cici'lax, kā'ēkaē!" A/1ta
"Tie it up, tie it up, grandson! Tie it up, tie it up, grandson!" Now
- 20 atcā'lax, a/1ta agē'etuetx. Nā'xankō ā'nēu. Nō'ya, ā'nēu nō'ya.
he tied it up, now she carried it on her back. She ran ahead. She went, ahead she went.
- 21 A/1ta atetō'egam, ka'nauwē atci'tōetx. Ā'yū a/1ta nē/Xkō. Qaxā'L
Now he took them, all he carried them He went now, he went Somewhere
- 22 ayakta'ōm ūyā'k;ik;ē. A/1ta gi'eguc itcā'etxul keō'tetemalt: "Ē'Xt
he reached her his grandmother. Now kneeling on her load he pushed it to and "One
- 23 ilā'xElax, ē'Xt imō'yemōye; ē'Xt ilā'xElax, ē'Xt imō'yemōyē."
[?], one [?], one [?], one [?].
- 24 Take ayaga'ōm. "Qa'da amē/xax gā/k;ē?" "Acē/nk; amukLpax,
Then he reached her. "How are you doing, grandmother?" "It pulled me down headlong,
- 25 kā'ēkaē." Take wiXt atcalō'tcXam, take nā'xankō. Ā'yō, ā'yō,
grandson." Then again he carried it on his back, then she ran. He went, he went,

- ā'yō; kulā'yi ā'yō. Take wiXt atca'calkel. Ōc, kcō'tetemal
he went; far he went. Then again he saw her. She was there, she pulled it to and fro 1
- itcā'etxul. "Qa'da amE'xax gā'k;ē?" WiXt akēx:
her load. "How are you doing, grandmother?" Again she made: 2
- "Ē'Xt ilā'xelax, ēXt imō'yemōyē; ēXt ilā'xelax, ēXt imō'yemōyē."
"One [?], one [?]; one [?], one [?]." 3
- "Qa'da amE'xax, gā'k;ē?" "Acē'nkamuklpx, kā'ekae." Qoānemite
"How are you doing, grand- "It pulled me down head- grandson." Five times 4
- ayaga'om ka acXgō'mam.
he reached her and they arrived at home. 5
- "Ai'aq Lteuq mā'ya; gā'k;ē, txelteXEmā'ya." Take nō'ya
"Quick water go; grandmother, we will boil it." Then she went 6
- uyō'k;ik;ē. Aklō'egam quā'nem Lege'nema. Nō'ya mank kulā'yi.
his grandmother. She took them five buckets. She went a little far. 7
- Naxk;anwā'pa, ka'nauwē pāl aLE'xax Lgā'egenema. A'lta
She urinated, all full she made them her buckets. Now 8
- nā'Xkō. NaXkō'mam. Take atcō'lXam, itcā'kXen: "Qa'xeā Lik
she went. She arrived at house. Then he said to her, his grand- "Where this 9
- Lteuq nEgā'k;ē?" Take agiō'p'ena gō ēXt ē'qēL. WiXt ae'Xt
water, grandmother?" Then she named it at one creek. Again one 10
- ateō'egam ugō'egan. "Qaxē x'ilik Lteuq, nEgā'k;ē?" "Ik;Emō'ik'tiX
he took it her bucket. "Where this water, grandmother?" "Upper fork of Bear 11
- Lteuq." Qoā'nem Lgā'egenema atcō'egam.
water. Five her buckets he took them. 12
- A'lta acē'xeltexem. Take naxa'Lxēkō iau'a mā'Lxolē. A'lta
Now they cooked. Then she turned round there from fire. Now 13
- Lxoā'pLxoap age'Lax Leta'amua. Ka'nauwē2 Lxoā'pLxoap age'Lax,
holes she made the shell spoons. All holes she made 14
- kā2 LE'ts;EMENō Lxoā'pLxoap age'Lax, kā2 Li'c'ō Lxoā'pLxoap
and wooden spoons holes she made into them, and mountain- 15
- age'Lax. Take acxgē'kteikt. Take acgiō'kXuiptek ietā'teXEmal.
she made in- Then their food was done. Then they hauled out of fire what they had 16
- "A'tk"ta-yā ō'kuk ōgoa'namua. Qā'xqēa nitsENō'ketX nāga'amua?"
"Bring me that my shell-spoon. Where I was young my shell-spoon?" 17
- "Itcā'ē naLxoā'p kā'eka-ē!" "Qāx itcē'ts;EMENō qēa nitsENō'kstX
"It has a hole, grandson!" "Where my wooden spoon when I was young 18
- nētSE'ts;EMENō?" "Iā'ē naLxoā'p kā'eka-ē." Qā'xqēa i'teic'ō qēa
my wooden-spoon?" "It has a hole, grandson. Where my mount- when 19
- nitsENō'kstX i'teic'ō?" "Iā'ē naLxoā'p kā'eka-e!" "Qā'xqēa
I was young my mountain-sheep- "It has a hole, grandson!" "Where 20
- stasge'xenim qēa nitsENō'kstX asge'Xenim; eka qēa nitsENō'kstX
my toy canoe when I was young my toy canoe; and when I was young 21
- asga'amik.ōs." "Ieta'ē naLxoā'p, kā'eka-ē." "Tā'mka tei stā'2ē
my toy canoe (of They have holes, grandson." "Only (int. part.) they 22
- naLxoā'p!" Take ateio'egam ietā'teXEmal, wax atciā'kXax. Take
have holes!" Then he took it, what they had boiled, pour he did it on her. Then 23
- naxa'Lxaiō, tgā'pōtē nōxoē'Lxēyō. Take atciāxa'n'iakō a'yaqēō
she shrivelled up, her arms became bent. Then he rolled her up [in] its skin 24
- ietā'mō'lak. Take atcālē'malx. Nō'Xunit mā'ēmē qā asxā'xp'laōt
their elk's. Then he threw her into the water. She drifted down the where they fished in 25
- kā'sa-it k;ā iq;ē'sq;ēs.
robin and blue-jay.

A'tgi, a'tgi, a'tgi, tē'lx'em. Qaxē kulā'yi atgā'yam, aqūgō'ōm
They went, they went, they went the people. When far they arrived, they reached them

amō'ketike ugō'L'ayū. Lē'Xat Lē'k'ala, Lē'Xat Lē'ā'kil. Take
two sleepers. One man, one woman. Then

ayā'lulx iq;ē'sqēs. Atclē'nxokti ia'koa tēxē'nk; iama, atclē'nxokti
he went blue-jay. He took him at his head there in his right hand, he took her at her head

qaX o'ō'kuil ia'koa tēiq;ē'teqta. Atēi'etuk^u1 gō ikani'm. Take
that woman then in his left hand. He carried them to the canoe. Then

ateciak'ā'item. Take wiXt a'tgi tē'lx'em. Kulā'yi a'tgi, ka
he made them his slaves. Then again they went the people. Far they then went,

acXeluwā'yutek qō'etac cōlē'LEXEmk. Take nē'k'im iq;ē'sqēs:
they danced those people. Then he said blue-jay:

"Kā'sa-it! Qī'sta ciā'laitix itxā'qacqac. Qī'sta ā'nqatē
"Robin! These his slaves our grandfather's. These long ago

qsgEmō'stxula'lema-itx k;ja mai'ka qsgEmōptcā'lalema-itx. Qē'au
they carried me always on their backs and you they always led you by the hand. Those

itxā'qacqac k;ja wiXt ē'wa iā'qacqac ciā'laitix." "Iā', xix-i'k
our grandfather and again thus his grandfather his slaves." "Iā, this one

mā'mka tēmē'eltkēn. TENlā'xo-ixna tge'eltgeu?" nē'k'im
you only your slaves. I know [int. part.] my slaves! he said

skā'sa-it. "Hō'ntein, ia'xka iktā ēlā'xō-iX xix-i'k il;alē'xqEkun!"
robin. "Oh, he what he knows this the eldest one!"

A'lta a'ctō, a'tgi, qō'tac tē'lx'em, a'lta acXeluwā'yutek:
Now they went, they went, those people, now they danced:

"Q;ōā'p tuwē'x'ilak intā'owila, q;ōā'p tuwē'x'ilak intā'owila. Wā'
Near fallen trees we dance, near fallen trees we dance. Wā'
Lā'la guyū', guyū', guyū' guyū'. Wā Lā'la guyū', guyū', guyū' guyū'.
Lā'la guyū', guyū', guyū', guyū'. Wā Lā'la guyū', guyū', guyū', guyū'.
Take nē'k'im iq;ē'sqēs: "Q;ōā'p kati x'iau ilē'ē x'iau sxā'xo-il."
Then he said blue-jay: "Near this land this they always say."

"Iā'," nē'k'im skā'sa-it, "iā' xix" ē'kta! kawatka cimxp'ē'Xaiyai'ta."
"Iā," said robin, "iā this thing! soon they will run away from you."

Nau'itka gō xix ikē'x, ayā'lukLx ē'mēcX. Take aci'xauwa,
Indeed there this was, it lay over water a tree. Then they ran,
take acksō'pena. Take nē'xankō iq;ē'sqēs, take atēge'ta.
then they jumped. Then he ran blue-jay, then he pursued them.

Mā'Lxōlē nēxantkō'mam. Take atēxalqē'tqal iq;ē'sqēs: Anā'2, anā'2.
Inland he arrived running. Then he called much blue-jay: Anah, anah.

Take nitē'mam, nē'lxam iq;ē'sqēs. Lā'mka Lē'ā'owilkt ia'ō'wit.
Then he came, he came to the water blue-jay. Only blood his leg.

"Qa'daqa niket ā'mōptek kā'sa-it? Okēna'cowa. Atclnē'nxokti
"Why not you went inland robin? They struck me. He took hold of my head

qix ē'kXala, a'lta agēna'ōwilXLx. gō itcē'ō'wit." "Iā', ia'xka
that man, now she struck me at my leg." "Iā, he

xix-i'xLx ik;ā'uten ka tēiugā'ma. Ia'xka Lx ō'tsikin ka
this may be squirrels and he will take them. He may be chipmunks and

tēiugā'ma." A'lta wiXt a'tgi tē'lx'em. E2, kulā'yi a'tgi. Aqlga'ōm
he will take them. Now again they the people. Eh, far they they reached him

Lā'k;aya. Lxā'xp!aōt. "Masā'tsīLx ēmē'xenim, āt," nē'k'im
one man in a canoe. He fished with a dipnet. "Pretty your canoe, nephew," said

- 1 iqē'sqēs. "TEKEMē'ctx." "Masā'tsilX imē'ski, āt." "TEKEMē'ctx."
blue-jay. "They loaned it to me." "Pretty your nephew." "They loaned it to me."
2 "Masā'tsilX ōmē'etewalxti, āt." "TEKEMē'ctx." "Masā'tsilX
"Pretty your bailer, nephew." "They loaned it to me." "Pretty
3 ōmē'nuXcin, āt." "TEKEMē'ctx." "Masā'tsilX LEMē'xilkūē,
your dipnet, nephew." "They loaned it to me." "Pretty your mat in your canoe,
4 āt." "TEKEMē'ctx." "TāmokXā'tsit tā'2kemēctx." "Take
nephew." "They loaned it to me." "Your things they loaned them to you." Then
atclē'nxokti. Take atcē'xaluktegō gō ilā'xanim. "Mektā'nit xī'ta
5 he took hold of his head. Then he threw him down in their canoe. "Give me the
6 tē'pa-it! k;an'k;au niā'xō." "TēnXpēqlā'!" "Mektā'nit xī'ta
rope! tie I shall do him." "I shall scratch it." "Give me these
7 tpē'nalX." "TēnXpēqlā'." "K;a ē'ktalX aqēlā'xō? Mektā'nit
spruce twigs." "I shall scratch them." "And what may be done with him? Give me
8 xī'ta tqōqoa'ilax." "TēnXpēqlā'!" "Hā, hā, hā," take nige'tsax;
these short dentalia." "I shall scratch them." "Hā, hā, hā," then he cried;
"Ō'qōmōm ōqōmā'm."



"Sea grass, sea grass."

- 10 "Ai'aq, kā'sa-it, ā'tk"La Xau ō'qomum." A'lta k;an'k;au atcayā'lx
"Quick, robin, bring that sea grass." Now tie he did him with it
11 gō tiā'keia gō tiā'ōwit. A'lta atciale'malX. A'lta lep nē'xax
at his hands at his legs. Now he threw him into the water. Now boiling it became
12 qīgo atciale'malX. "Ō, itci'LatXen. Ia'xka ikalā'lkūilē,
when he had thrown him into the water. "Oh, my nephew. He scolds,
13 ninxelō'yamit itci'LatXen." "Iā', xix'ix' teimaō'nim xigō'."
I killed my relative my nephew." "Iā, this one, he laughed at you here."
14 "Ia'xka qialē'malXa kā'sa-it ka hē'hē iā'xō."
"He is thrown into the water robin and laugh he does."

A'lta wiXt ā'tgi tē'lx'em. Lā2, aqā'lē'elkel lgōlē'lexemk.
Now again they went the people. Some time he was seen a person.

- 16 lktō'klean tkalai'tan. "Sau'atsa, sau'atsa, iqē'sqēs!" "Ēkta LX
He held in his arrows. "The news, the news, blue-jay!" "What may be
17 aqēmilk'ē'tegō? Iā'mka-y-ō'kuk mā'ēma ilqā'icX anialā'malX." "Tō
is told to you! Only down stream our relative I threw him into the water." "Am
18 nai'kXa tē'a gō," aLE'k'im Xō'La lgōlē'lexemk. "Iā', xix'ix'k k;a
I look! that," he said that person. "Iā, this one and
19 ia'xka xix'ix' amialā'malX!"
he this one you threw him into the water!"

A'lta wiXt ā'lō, ā'lō gō tā'yaql Ēnts;X. Take aqōxō'Lakō
Now again they went to his house Ēnts;X's. Then it was surrounded

- 21 tā'yaql Ēnts;X. Take atcXē'lgilX. Take nō'xōlXa tā'yaql
his house Ēnts;X's. Then he set fire to it. Then it burnt his house
22 Ēnts;X. Ayō'pa Ēnts;X gō nalxoā'pē gō-y-ō'ek'teq'l'ix. Nō'xōlXa
Ēnts;X's. He went out Ēnts;X at hole at knot hole. It burnt
23 tā'yaql, ka'nauwē tā'yaql. Take lap atcā'yax eqtq iqē'sqēs. "Ō,
his house, the whole his house. Then find he did it a head blue-jay. "Oh,
24 Ēnts;X ā'yaqtq xix'ix'k." Take nē'k'im skā'sa-it: "Iā', xix'ix'kik!
Ēnts;X his head this." Then he said robin: "Iā, this one.
25 Ā'nqatē ayō'pa." A'lta nō'xōkō tēlx'em, aqēē'taql Ēnts;X.
Already he went out." Now they went the people, he was left Ēnts;X.

Translation.

Ēnts;x's grandmother was Upē/qeinc. She always asked him to go elk hunting. Early every morning he started, but he killed only chipmunks and squirrels; sometimes he killed mice. Oftentimes he went and stayed on a prairie. He shouted: "Come down from the woods, elk! we will fight, we will dance." Down came the rabbit. "You are the one I have called, your ears are like spoons with long handles." Then the rabbit cried and went back. Then he called again: "Come down from the woods, elk! we will fight, we will dance." Down came a deer. "You are the one I have called, your eyes are like huckleberries." Then the deer cried and went back. He called again: "Come down from the woods, elk! we will fight, we will dance." Down came a female elk. "You are the one whom I have called!" He called again: "Come down from the woods, elk! we will fight, we will dance." Then a male elk came down. Now Ēntsx danced and sang: "Where shall I go into him? Where shall I go into him? I think I will go into his mouth. No, he will spit and I shall get full of saliva. I think I will go into his nostrils. No he will snort and I shall get full of mucus. I think I will go into his ear. No, he will shake himself and I shall fall down. I think I shall go into his anus. No, he will defecate and I shall get full of excrements." After some time he entered his anus. Now he cut his stomach to pieces. After a little while the elk fell down and died. Then Ēntsx skinned and dissected it. He cut off the hind-legs; he cut off the fore-legs. He cut off the head, the neck, the ribs, and the rump bone. Then he went home. When he came to his grandmother he said: "I killed an elk, grandmother!" "Perhaps it was a mouse." "No, it has horns, it has horns, it is an elk." "Then perhaps it was a snail." "No, no, I killed an elk, an elk." "Perhaps it was a chipmunk." "No, no, I killed an elk, an elk." "Perhaps it was a squirrel." Then she got tired and they went into the woods. They arrived at the place where the elk lay. Ēntsx asked: "What do you want to carry, grandmother? Do you want to carry its head?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its neck?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its hind-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its fore-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its breast?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its back?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its rump bone?" "Tie it up, tie it up, grandson." Then he tied it up, she put it up, she raised it on her back. The old

woman ran ahead of her grandson, who carried the rest of the elk. They went home. After a little while he came near his grandmother, who had put her load on the ground and pushed it to and fro, singing at the same time [page 114, line 23].

He reached her and asked: "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Then she took it again on her back and ran. He went on. Then he saw her again sitting down and pushing her load to and fro and singing [page 115, lines 3]. [He asked:] "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Five times he overtook her, when they reached home.

[Ēntsx said:] "Now go and bring some water, grandmother, we will boil the elk." His grandmother took five buckets and went out. She went a short distance, urinated and filled all the buckets. Then she went home. Her grandson asked her: "Where did you get that water, grandmother?" She named a river. Then he took up another bucket and asked: Where did you get this water, grandmother? "This I took from the upper fork of Bear creek," she replied. Thus she named a new creek for each bucket.

Now they boiled the elk. The old woman turned her back toward the fire and made holes in Ēntsx's shell spoons, wooden spoons, and horn dishes. When the food was done they took it away from the fire. Ēntsx said: "Bring me my shell spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me my wooden spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me the spoon made of mountain-sheep horn." "There is a hole in it, grandson." "Then give me my toy canoes which I used when I was a child." "There are holes in them, grandson." "Have they all holes?" he said. Then he took the boiling food and poured it over his grandmother. She was scalded and her legs and arms became doubled up. Then he rolled her up in the elk skin, threw her into the river and she drifted down to a place where Winter Robin and Blue-Jay were fishing with a dipnet.

Robin saw an elk skin drifting down and said: "Ah! an elk comes down to me." Then Blue-Jay said: "Robin, do you hear? they call us?" Then Robin said: "Ah! an elk comes down to me." Then Blue-Jay said: "Ah! hahahaha." Five times Robin said: "An elk comes down to me." Then Blue-Jay understood what he said and called himself: "Ah! an elk comes down to me." "Where does it come?" [Blue-jay pointed out.] "Here, here, here" [pointing in all directions because he did not see it]. Then they saw the elk and took it. They put it into their canoe [and saw that] it was tied up. They unfastened the strings and [out came] their aunt. "Oh, behold our aunt!" "How shall we wail for her, Robin?" Then Robin sung: "O, Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." "That is a good song," said Blue-Jay. Now they went home, and when they came near their

town they began to wail. "Oh, the poor ones, how they do wail?" said the people. They sang: "Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." They landed and the people went down to see them. Then they carried the body of Upē'qeiuc up to the house. They tried to cure her. After a while she recovered. Then they asked her: "What [?]." She named [a bird]. "She named the eldest one," said Blue-Jay. "Pull his canoes into the water." Again they asked her. She named Robin. "She named the eldest one," said Blue-Jay. She named all the people. Last of all she named Blue-Jay. Now they launched his canoes and they went to make war upon Ēnts;x. Two canoes full of people went.

They went a long distance and met two people asleep, a man and a woman. Blue-Jay went ashore. He took the man by his hair in his right hand and he took the woman in his left. Then he took them to his canoe and made them his slaves. When they traveled along these two persons were dancing [in Blue-Jay's canoe]. The latter said: "Robin! These two persons were our grandfather's slaves; they always carried me on the back and led you by the hand. They were our great-great-grandfather's slaves." "Iä-a, they are only your slaves. Do you think that I do not know my slaves?" replied Robin. "Pshaw! he is older than I am and does not remember it!" Now the two persons danced and sang: "Near the trees we always dance, watlala guyu, guyu, guyu, guyu."

Then Blue-Jay said: "They always say: 'Close to the trees, close to the trees'". "Iä" replied Robin, "thus they will run away from you." And indeed so it happened. [When they got a little farther they came to] a tree which hung over the water. [The man and the woman] jumped up and escaped by running [over the tree]. Blue-Jay ran in pursuit. He came inland. Then he called anah, anah. When he came back to the canoe his legs were full of blood [and he said to his brother Robin]: "Why did you not go inland? They nearly killed me. That man took hold of my head and the woman struck my legs." [Robin laughed and replied:] "Iä, they were the squirrel and chipmunk whom you caught."

They traveled on. They went a long distance and met one man who was sitting in his canoe. He fished with a dipnet. Blue-Jay said: "My nephew, you have a pretty canoe." "I borrowed it." "My nephew, you have a pretty paddle." "I borrowed it." "My nephew, you have a pretty bailer." "I borrowed it." "My nephew, you have a pretty dip-net." "I borrowed it." "My nephew, you have a pretty mat in your canoe." "I borrowed it." [Then Blue-Jay got angry and said:] "Do you borrow everything?" He took hold of his head and threw him into his canoe. He said: "Give me that rope and I will tie him." [The man whom he had caught replied:] "I shall scratch your ropes to pieces." [Then Blue-Jay said:] "Give me a rope of spruce limbs." "I shall scratch it to pieces." "What shall I take to

tie him with? Give me strings of dentalia." "I shall scratch them to pieces." "Ha, ha, ha," he cried then; "sea-grass, sea-grass!" "Give me sea-grass, give me sea-grass, quick Robin." Now he tied the hands and the feet of that man. Then he threw him into the water. The water began to boil where they had thrown him down. [Blue-Jay cried:] "O, my nephew, he scolds. I killed my nephew." [Robin remarked:] "Iä, he is laughing at you here." "Pshaw, a man does not laugh when he is thrown into the water" [said Blue-Jay].

Now the people went on, and after awhile they saw a person who held arrows in his hands. [He said:] "Tell me the news, Blue-Jay!" "I have nothing to tell you, only that I threw my relative down there into the water." "I am the one," said that person. "Iä," cried Robin, "that is the one whom you threw into the water."

They went on to Ēnts;x's house. They surrounded it and set it on fire. When it began to burn Ēnts;x flew out through a knothole. When the whole house was burnt, Blue-Jay found a [mink's] head. "Oh that is Ēnts;x's head!" he shouted. But Robin said: "Iä, he went out already." Now the people went home and left Ēnts;x.

9. ŌK;UNŌ' ITCĀ'KXANAM.

THE CROW HER STORY.

- Lxēlā'itiX ōk;unō' Lqui'numike tga'a. Gōlata' gō iō'e ikoalēx'oa
 There was the crow five her At the end there there the raven 1
- itca'lē ōk;unō'. Ō'lo klāx. Ā'gōn ō'ō/Lax nō'ya-y- ōk;unō'.
 her cousin the crow. Hungry they were. The next day she went the crow. 2
- Nā'ekta.
 She searched on the beach. 3
- "NE/exatk;a' ē'maL ciā'xak'agō'x. Qulqulqulqul ē'qulqul
 "I haul them [dual] the bay its [?]. [Noise of empty vessels being struck] 4
- teinō'- Lawatekut." L;ap agē'xax ōkulXte'mX. Agā'klteq. WiXt
 he [?]. me." Find she did it a pogy. She kicked it. Again 5
- nō'ya kulā'yi. WiXt aktō'pena tgā'ewam.
 she went far. Again she named it her song. 6
- "NE/exatk;a' ē'maL ciā'xak'agō'x. Qulqulqulqul ē'qulqul
 "I haul them [dual] the bay its [?]. [Noise of empty vessels being struck] 7
- teinō'Lawatekut." L;ap akxā'x upki'eX. Agā'klteq. WiXt nō'ya.
 he [?]. me." Find she did it a flounder. She kicked it. Again she went 8
- WiXt aktō'penā tgā'ewam [as above]. L;ap agē'xax ukō'tekōte.
 Again she named it her song [as above]. Find she did it a porpoise. 9
- Agā'klteq. WiXt nō'ya. WiXt aktō'egam tgā'ewam [as above].
 She kicked it. Again she went. Again she took it her song [as above]. 10
- L;ap akxā'x ō'lXaiū. Agā'klteq. WiXt nō'ya, wiXt aktō'egam
 Find she did it a seal. She kicked it. Again she went, again she took it 11
- tgā'ewam [as above]. WiXt L;ap agā'yax ēnā'xōn. Mō'keti
 her song [as above]. Again find she did it a sturgeon. Twice 12
- nā'ixLakō. Agiē'taqL, agē'klteq. WiXt nō'ya, hēā. Aktō'egam
 she went around it. She left it, she kicked it. Again she went, hō. She took it 13
- tgā'ewam [as above]. L;ap agā'yax igē'pix'L. Agē'xlakō, Lō'ni
 her song [as above]. Find she did it a sealion. She went around it, three times 14
- agē'xlakō. Agē'klteq; agiē'taqL. WiXt aktō'egam tgā'ewam
 she went around it. She kicked it; she left it. Again she took it her song 15
- [as above]. Nō'ya kulā'i, L;ap agā'yax ē'kolē. AgēXLā'nukL;
 [as above]. She went far, find she did it a whale. She went often around it; 16
- la'kte agē'xlakō. Agē'klteq. WiXt agē'klteq, wiXt agē'klteq.
 four times she went around it. She kicked it. Again she kicked it, again she kicked it. 17
- LEKⁿ nē'xax itca'owit. "Anā'3, iteuwitā'3!" acaxa'lqilX. Nō'ptega-y-
 Break it did her leg. "Anah, my leg!" she cried. She went inland 18
- a'lta. Q;u'tq;ut agē'Lax Lgē'wan. K;au agā'yax itca'owit. A'lta
 now. Pull out she did it grass. Tie she did it her leg. Now 19
- wiXt nō'ya. Mank kulā'i nō'ya. L;ap agā'yax ignā'nat. "Anā'-y-
 again she went. A little far she went. Find she did it a salmon. "Anah 20
- itenkunā't, anā' itenkunā't." Nau'itek, k;oa'uk;oan nā'xoa.
 my salmon, anah my salmon." She danced, glad she was. 21
- Agē'lgitk gō Lgā'ego-ie. A'lta nā'Xkō. Q;oā'2p naXkō'mam ka
 She put it into in her mat. Now she went home, Nearly she arrived at house and 22
- agē'Lēlkel Lēā'kil. Q;oā'p kat ē'ka agōqoā'lakL. "Ā-y- utcakeā'k
 she saw her a woman. Nearly there she recognized her. "Ah, the eagle 23
- taL;!" Lā nagā'tōm. "Ē'kta amiō'etxul?" "Ā, ignā'nat."
 behold!" Sometime she met her. "What do you carry?" "Ah, a salmon." 24

- 1 "Teōxo iamxEmElā'lema. IamElō'ta Xak uge'q;ē'lxam." "TinLā'." "Well I wish to buy it from you. I shall give you that my coat." "They"
- 2 utama-ē Lq;ē'lxā'pukc." "K;a teōxō, iamElō'ta igica'ōk." are lying about coats." "And well, I shall give you my blanket."
- 3 "Ē'kta nigElā'xō ēō'k. Ō'xu-ē tga'ōkc." "Teōxō, iamElō'ta" "What shall I do with it basket. Many my blankets." "Well, I shall give you"
- 4 itce'metaa." "Ē'kta nigElā'xō iE'metaa. Lō'nas ā'xau-i- ō'miqetit" my hat." "What shall I do with it a hat. Perhaps many your lice"
- 5 gō imē'meta." "Teux, tamElō'ta tge'keia." "Ē'kta anigukuē'xa in your hat." "Well, I shall give them my hands." "What shall I do with them to you"
- 6 temē'keia. x-itē'k nai'ka wiXt tge'keia." "Nī'xua, ā'xk;a XaX your hands. These I also my hands." "Well, pull it out this"
- 7 ōpā'owil!" Nō'yā-y- utc;akte;ā'k, agā'xk;a qaX ōpā'owil. Nan'i bunch of grass!" She went the eagle, she pulled it out that bunch of grass. At once
- 8 Lāq ā'qxax. "Tea! ā'melaxta ā'xk;ax." Nō'ya-y- ōk;unō', qē'xteē; comeout it did. "Now you next pull it out." She went the crow intending;
- 9 qē'xteē ayā'xk;a. Nāket Lāq ā'qxax. "Teōxō, ege'xōst etamelō'ta; intending she pulled it out. Not come out it did. "Well, my eyes I shall give them to you;
- 10 gō2 kulā'i, ā'nqatē i'kta amiā'qxamt." "Ē'kta nigElā'xō cqōct. then far already something you see it." "What shall I do with them eyes."
- 11 x-ictē'k wiXt nai'ka ege'xōket." "K;a teōxō, mLeugē'qsta." Nāq; These also I my eyes." "And well, louse me." Nāq;
- 12 ō'qXuketi Lgā'qamē. "Teōx mai'ka Lamgē'qsta." A'lta Lage'kXēqst her lice her plate full. "Well you I louse you." Now she loused her
- 13 ōk;unō'. A'lta ē'ewam ā'teax ōk;unō'. Alā'xti naō'ptit. Aqū'egam the crow. Now sleepy she became the crow. At last she fell asleep. It was taken
- 14 iteā'kunat ōk;unō'. Agiō'egam utc;akte;ā'k. Aqā'legitk upā'owil gō her salmon the crow's. She took it the eagle. It was put into a bunch of in grass
- 15 Lgā'ego-ic. Aqā'yuk^u iteā'kunat k'cā'xalē gō-y- ē'makte. Naxe'lōkō, her mat. It was carried her salmon up on spruce tree. She awoke.
- 16 a'lta k'cā'xalē iteā'kunat aqixē'lax. Ia'xkati ka nuqunā'-itix. now up her salmon it was eaten. There then she fell down.
- 17 "Qanā'xtēi ōē'mōp'la manit'ō'La," ka acilga'ox. Aqaq;uā'ēma "Please the gills throw them down to and she lay on her back. They were thrown (soft things) down to her
- 18 ōē'mōp'la k;a Lgā'xEmakiket. Ā'2lta nā'Xkō, nage'tsax ōk;unō'. the gills and its roe. Now she went home, she cried the crow.
- 19 NaXkō'mam gō tē'Le^uL. Nō'p'am. Lxēlā'ētix Lga'a. Akqō'lekte qō'La She arrived at at their house. She came in. There were her children. She roasted it that home
- 20 LgEmā'kiket: "Ai'aq mā'ya Lteuq," axge'qxun ugō'xo. "Ōmē'xa-y- ōc." roe: "Quick, go for water," the eldest one her daughter. "The next is there." one
- 21 WiXt agō'lXam aē'Xat ugō'xō: "Mā'ya Lteuq." "Ōmē'xa-y- ōc." Again she said to her one her daughter: "Go for water." "The next one is there."
- 22 WiXt agō'lXam aē'Xat ugō'xō: "Mā'ya Lteuq." "Ōmē'xa -y-ōc." Again she said to her one her daughter: "Go for water." "The next one is there."
- 23 LEla'ktike aklō'lXam qē'xteē. A'lta qaX ōguē's'ax ugō'xō nō'ya Four she said to them intending. Now that youngest one her daughter for went
- 24 Lteuq. AkLE'tk^uam Lteuq. A'lta q;ōā'p Lō'kteikta iteā'lektelea. water. She arrived bringing water. Now nearly it was done what she roasted.
- 25 A'lta naxEmē'2nakō. "Take na tk;ōp ane'xax?" "Ē'ka lāl." Now she washed her face. "Then [int. part.] white I became?" "Thus black."
- 26 WiXt naxEmē'nakō. WiXt aklūwa'amtexōkō tga'a. ALgō'lXam: Again she washed her face. Again she asked them her children. They said to her:
- 27 "ēka lāl." Take atcō'pena ikoalē'x'oa, atelō'egam iteā'lektelea. "Thus black." Then he jumped the raven, he took it what she roasted.

- A'tciaxe'egam, atelā'wil^s ka'nauwē. Ā'lta wixt nage'tsax ōk;unō'.
He took it away, he ate it all. Now again she cried the crow. 1
- A'lta nixō'keti ikoalē'x'oa. Nixemā'tsta-itck. Nā'pōnem ka take
Now he lay down the raven. He was ashamed of himself. It grew dark and then 2
- ā'yate;a nixā'lax ikoalē'x'oa. A'lta nē'ktexam:
his sickness came to be the raven. Now he sang his conjuror's song: 3
- “Ō'kualä'pka'n qau āyi'tk;a' itcē'ē'yā'xōta' qau Lē'yala'm.
“A brass pin qau hit it my eye qau its pupil be-
came opaque. 4
- Qoā'qoaxqoā', qoā'qoaxqoā', qoā'qoaxqoā'.
Qoā'qoaxqoā', qoā'qoaxqoā', qoā'qoaxqoā'. 5
- Lä2, aqLugō'lemam ōqōlxē'la. Ka'nauwē aqLugō'lemam ka
Some time, the people went to the crabs. All the people went to and
fetch them fetch them 6
- tga'a ōqōlxē'la. A'lta alē'xelteq ikoalē'x'oa. Take alō'eko-it
their the crabs'. Now he heated stones the raven. Then they were hot
children 7
- Lqā'nake. A'lta aqā'ixpoē. Take alxlō'lexa-it Lqalxē'la:
the stones. Now the door was locked. Then he thought a crab: 8
- “Qelxelxē'ya.” Ā'2lta aqā'lxatuq ka'nauwē ka tga'a. Aqlā'kNōpk
“It is cooked for us.” Now they were thrown all and their They were steamed
on the stones young ones. 9
- alta. Anō'kteikt ōqulxē'la: “Ā'i'aq mclxā'lem,” aqlō'lxam
now. They got done the crabs: “Quick eat,” they were told 10
- ōk;unō' k;a tga'a. Take it;ō'kti nē'xax ē'teamxte ōk;unō'.
the crow and her children. Then good became her heart the crow's. 11
- Ālxlxā'lem k;a tga'a.
They ate and her children. 12

Translation.

There were the Crow and her five children. At the end of their house lived her cousin the Raven. They were hungry, and one day she went to look for food on the beach. She sang [page 123, line 4]. She found a poggy, kicked it and went on. She repeated her song. Soon she found a flounder. Again she sang her song. Then she found a seal; she kicked it and went on. Again she sang her song. Then she found a sturgeon. She went around it twice, then she left it and kicked it. She went on and repeated her song. Then she found a sealion; three times she went around it. She kicked it and left it. She repeated her song. She went a long distance and found a whale. Four times she went around it, then she kicked it and kicked it again. She broke her leg. “Oh, my leg,” she cried. She went up to the woods, pulled out some grass and tied it on to her leg. She went on and after a little while she found a salmon. “Oh! my salmon,” she said. She was very glad and danced. She put it into her mat and went home. When she had almost arrived at her house she saw a woman. When she came nearer she recognized her. “Behold! the eagle,” she said. The latter said: “What do you carry there?” “Oh,” she replied, “A salmon.” “I wish to buy it; I will give you my coat.” “Plenty of coats are lying about in my house.” “I will give you my blanket.” “What shall I do with your blanket? I have many blankets.” “I will give you my hat.” “What shall I do with your hat? May be it is full of lice.” “I

will give you my hands." "What shall I do with your hands? I have hands as well." "Pull out that bunch of grass." The eagle went and pulled out the bunch of grass, which gave way at once. Then she said, "Now you try to pull it out." The Crow went and tried to pull it out. It did not give way. "I will give you my eyes; you will be able to see a long distance." "What shall I do with your eyes? I have eyes as well." The eagle said: "Louse me." She did so and found a plate full of lice. [After she had finished the eagle said:] "Now I will louse you." She loused the Crow, who became sleepy and finally fell asleep. Then the eagle took the salmon and put a bunch of grass in her mat. She carried it to the top of a spruce tree. When the Crow awoke she saw the eagle sitting on top [of the spruce tree] eating her salmon. Then [she was so much grieved that she fell] down at once. She asked the eagle: "Please give me the gills." The Crow lay on her back and the eagle threw down the gills and the roe. The Crow went home angry. She arrived there. Her children were in the house. She came to her children. She roasted the salmon roe. [She asked] her eldest daughter: "Go and get some water." [She replied:] "The next younger one is there." She asked another one of her daughters: "Go and get some water." [She replied:] "The next younger one is there." She asked four of them. Now her youngest daughter brought her some water. When the salmon roe was nearly done she washed her face. [She asked her daughters:] "Is my face white now?" "No, it is still black." She washed it again and asked her children once more: "Is my face white?" "No, it is still black." Then the raven jumped up and took what she was roasting. He took it away and ate it all. Then the Crow cried again and the raven lay down. He was ashamed of himself. In the evening he fell sick and sang his conjurer's song: "O, my brass pin hit my eye and it got blind, qoāqoaxqoā', qoāqoaxqoā', qoāqoaxqoā'!"

After a while they went and asked the crabs and their young ones to come. The raven heated stones and when they were hot he shut the door. Then a crab thought: "He is cooking for us." But they threw all of them on the stones, old and young. They were steamed. When they were done he said to the Crow and her children: "Come eat!" Now she was glad, and she ate, together with her children.

10. CĀ'XAL IĀ'KXANAM.

CĀ'XAL HIS MYTH.

- Cā'xal ayō'mēqt iā'xa, ixge'kXun iā'xa. Wax iā'qxnlqt. Kulā'i
 "Cā'xal he was dead his son, the oldest his son. Every he wailed. Far 1
 morning
- gō mā'Lnē ayōlā'-ita-itx. Iō'2Lqtē guā'nsum nēXenXenē'max,
 at seaward he always stayed. A long time always he went to wail on 2
 the beach.
- nēXenXenē'mā'-itx. QāxLxanaā'/Lax atei'eēlkel ckoalē'x'oa. Yau'a
 he always went to wail on One day he saw them two ravens. Then 3
 the beach.
- mā'Lnē aci'tptegam. Qi'ōā'p aegē'txam yauā' actik;ēlā'pXuitxē, yauā'
 seaward they reached the land. Nearly they reached there they turned over each other. there 4
 him
- actik;ēlā'pXuitxē. Qi'ōā'p aegē'txam ka niexē'lukteō. Lō'2lō i'ktā
 they turned over each other. Nearly they reached him and they let it fall. A round thing 5
 niexē'lukteō. Ayuqunā'ētix't gō Lkamilā'/leq. Ā'yōlX ateiugō'lemam.
 they let it fall. It lay there on the sand. He went he went to take it. 6
 down to the beach.
- Atciō'egam, a'lta iktē'lōwa-itk. Tsō'yustē ka nē'Xkō. Take atcō'lXam
 He took it, now an abalone shell. In the evening and he went. Then he said to her 7
 home.
- uyā'k'ikala: "UguXē'mam qō'tac tē'lX'em ka'nauwē." Take
 his wife: "Invite them those people all." Then 8
- nō'ya-y- ūyā'k'ikala. Ā2, atēmegele'mōl qēauq Liā'xauyam."
 she went his wife. Ā, he invites you much that poor one." 9
- Take ā'tgē tiā'lXam ka'nauwē. Take ā'tgēp! gō tā'yaql ka'nauwē.
 Then they went his people all. Then they entered in his house all. 10
- "Ā, xix-i'k qegingē'tkeptegam. xix-i'k megiō'kumanEma. Iakpā'
 "Ah, this they brought it up to the shore This you will see it. Just there 11
 to me.
- aci'tptegam." Take nē'k'im iqē'sqēs. "WuXi lxō'yaya;
 they came ashore." Then he said blue-jay. To-morrow we will go; 12
- lxyo'xtkinEmama qaxē' gō acē'k'itk'ū." Kaw'2x' ka nixe'ukōn
 we will search for it where from they brought it." Early and he ran 13
- iqē'sqēs. "Ai'aq, ai'aq, ai'aq amexelā'yutek." Take nuxalā'yutek
 blue-jay. "Quick, quick, quick rāo." Then they arose 14
- tē'lX'em kanauwē'. Take aqō'iegiLx mōket ōkuni'm. A'lta ā'tgē
 the people all. Then they hauled two canoes. Now they went 15
 down to the water
- mā'Lnē tē'lX'em a'lta. Take kulā'i ā'tgē. A'lta cka Lell
 seaward the people now. Then far they went. Now and almost disap- 16
 peared
- Lpakā'lema. Take atgē'eēlkel ēlō'ē. Take nē'k'im iqē'sqēs:
 the mountains. [Then they saw it a land. Then he said blue-jay: 17
- "Ia'xkati tal; iktē'luwa-itk nē'xanē." Li atxigēlā'mamē. A'lta
 "There behold the abalone shells were." Some time they landed. Now 18
- cka pā2L ē'Xōc iktē'luwa-itk. A'lta atāā'luLX tē'lX'em. A'lta
 and full it was on abalone shells. Now they went ashore the people. Now 19
 ground
- atgiomē'tekin qix-i'x iktē'luwa-itk; qiā'x ia'xka pāt qpteiX
 they took them those abalone shells; if that very green 20
- tex'i aLgiō'egamX. Iqē'sqēs ia'xka gō qi'ōā'p kat ikani'm
 then they took it. Blue-jay he then near that canoe 21

- 1 ka ateiupā/yaLx. Take ā'yō; nīL'ē/taql ilā'xak; Emana.
and he gathered them. Then he went; he left them their chief.
- 2 Ayuxō/Lakō qō'ta LEX. Qiā'x iā'qoa-il, tex'i atciō'egamx, qiā'x
He went around it that island. If a large one, then he took it, if
- 3 pāt qpteiX tex'i atciō'egam. Take algiulā/win ilā'Xak; Emana.
really green then he took it. Then they waited for him their chief.
- 4 Take o'lō agā'yax iqē'sqēs. "Wu'ska lxēelō'qla." Nugō'kXōm
Then hunger acted upon him blue-jay. "Heh! we will leave him." They said
- 5 aqā'mXike: "K; ē, qā'doXōē lxēgumLā'ita. Lō'nas ayukō'om tē'lx-Em."
part of them: "No, must we wait for him. Perhaps he met them people."
- 6 Nē'kim iqē'sqēs: "Tea lxēeltā'qla." Tsō'yustē nē'xauē, take
He said blue-jay: "Come we will leave him." Evening it became then
- 7 atēē'taql tiā'cōlal. Iqē'sqēs iā'Xaqamt. Nō'Xōkō tiā'cōla. Tsō'yustē
they left him his relatives. Blue-jay his mind. They went his relatives. In the evening
home
- 8 ka ayōxō/Lakō LEX. A'lta k; ē tiā'cōla; atēē'taql. Iā'xkati
and he went around the island. Now nothing his relatives; they left him. There
- 9 kē'kXulē-y- ē'mēEX nixō'ketē. A'lta nige'tsax: "Ēktā'2 atgēnē'lōtk
below a tree he lay down. Now he cried: "What they deserted now
- 10 agē'lXam, qā tkLENē'taql agē'lXam." A'lta iā'xkatē nē'xax
my people, where they left me my people." Now there he was
- 11 iō'lqatē. A'lta atciō'koē ka'nauwē xixi'x iktē'lauwa-itk. QāxLxa-
a long time. Now he carried them all those abalone shells. The
- 12 naā'Lax ēlā'ki L; ap atciā'x. QāxLxanaā'Lax kawī'X nēxe'Tōkō.
next day an otter find he did it. The next day early he awoke.
- 13 A'lta oxoi'teot tē'lx-Em gō Liā'maLna. Ateiō'latek iā'ōk. Nē'kikst
Now they talked people at seaward from him. He lifted it his blanket. He looked
- 14 mā'Lnē. Tā'mka tqonēgonē' ōxoēlā'itX. WiXt nēxenk; ē'litso.
seaward. Only gulls there were. Again he pulled his blanket
over his head.
- 15 Wax wiXt nē'kteuktē. WiXt atcauiteā'ma tē'lx-Em oxoi'teot
Every again it got day. Again he heard them people they talked
morning
- 16 gō mā'Lnē. Gōyē' atei'Lax, atelō'latek. A'lta tā'mka Ltamilā'iko
at seaward. Thus he did it, he lifted it. Now only albatross
- 17 lxēlā'itX. Qōā'nemi ayā'qoyaē atcauiteā'melē tē'lx-Em. Kawī'X
there were. Five times his sleeps he heard them people. Early
- 18 ka aligēmō'tXu-it lgōlē'LEXEmk. Aqlō'latek Liā'ōk. "Wu'Xē
and it stood near him a person. It was lifted his blanket. "To-morrow
- 19 a'lta qamō'k'ta; qam'alō'ketxama." Wax nē'kteuktē. Take wiXt
now you will be carried; you will be carried on back." The next it got day. Then again
morning
- 20 aligēmō'tXu-it lgōlē'LEXEmk. Algiō'lXam: "Mxā'latek! A'lta
it stood near him a person. He said to him: "Arise! Now
- 21 qamō'k'ta." Nē'kiket iau'a mā'Lnē. A'lta ē'kolē yuqunā'itX.
you will be carried." He looked there seaward. Now a whale there lay.
- 22 A'lta atciō'kXuix iā'ktelauwa-itk. A'lta lxoa'p ikē'x kātsek qix
Now he carried to the his abalone shells. Now a hole was in middle that
beach
- 23 ē'kolē. A'lta iā'xkatē aqēilā'ētamit: "Nēket mgē'ketaiē, mā'nix
whale. Now then he was put into it: "Not open your eyes, when
- 24 aqamō'k'ta." A'lta nixō'ketit, a'lta aqā'yuk't. A'lta atgā'yuk't
you are carried." Now he lay down, now he was carried. Now they carried him
- 25 tē'lx-Em ka'nauwē. A'lta nugnqlē'watek. Aqlō'lXam Ltamilā'yike,
the people all. Now they paddled. They were told the albatross,
- 26 aqlō'lXam lqatlē'wulala: "Kē'kXulē Lemea'egi." Aqlō'lXam
they were told the pelicans: "Down your paddles." They were told
- 27 lqonē'qonē: "K'cā'xalē Lemea'egi." Aqō'lXam oē'Xsa: "K'cā'xali
the gulls: "Up your paddles." They were told the anipes: "Up
- 28 Lemea'egi." Ka mā'Lnē aqā'mXike k; ē nō'xōx qō'tac tē'lx-Em.
your paddles. And at sea part of them nothing became those people.

- Q;ōā/p ilē'ē aqā'mXike k;ē nō'xōx qō'tac tē'lX-Em. A'lta ā'mka-y- 1
Near land part of them nothing became those people. Now only
- ōē'Xsa k;ā tqonēqonē'. Nix:gēlā'kux ka lā'XlaX nē'xax. K;ā 2
snipes and gulls. He felt and rock it did. Silent
- nō'xōx qō'tac tē'lX-Em ka'nauwē ka atēlā'latek iā'ōk. A'lta gō 3
they became those people all and he lifted it his blanket. Now there
- mā'Xlōlē yuqunā'-itX. Nē'k'ikst a'lta, ā'mka-y- ōē'Xsa ka tqonēqonē'. 4
landward he lay. He looked now, only snipes and gulls.
- A'lta nixā'latek. Ateio'keteptek ka'nauwē iā'ktēlauwa-itk. 5
Now he rose. He carried inland all his abalone shells.
- Ateio'keteptek qix' ēlagē'tema ka'nauwē. Qōā'nem Lq;up 6
He carried inland those sea otters all. Five out
- ateā'yax qix' ēkolē. Ā'2 ka aqio'IXam, algiō'IXam qō'La 7
he did it that whale. Thus he was told, he said to him that
- Lgōlē'IXEmk. A'lta wiXt nē'Xtakō qix' ēkolē. A'lta ā'yōptek 8
person. Now again he turned back that whale. Now he went up
- q;ōā/p gō tē'Laql ka ayō'La-it. lō'lqtē ayō'La-it ka atē'lē'kel 9
near at his house and he stayed. A long time he stayed and he saw it
- Lk;ā'cke. ALE'tē, q;ōā/p alge'txam. 10
a child. It came, near it came to him.
- ALgā'Latā-y- ulā'xalaitan. Q;ōā/p na-ikmō'tXu-it. Ateō'egam, 11
It shot its arrow. Near it stuck in the ground. He took it,
- atealxxa'peōt. ALE'tē ka alge'xtkin ulā'xalaitan. Nāket L;ap 12
he hid it. It came and it reached for it its arrow. Not and
- ali'kXaxa ulā'xalaitan ka alge'tcax: "Ateuwā', mai'kXa iqē'sqēs 13
it did it its arrow and it cried: "Oh, you blue-jay,
- menXi'peūt ōgu'Xalaitan. AmLenElxā'-nyam iqē'sqēs. Tātē;au! 14
you hide from me my arrow. You make me poor blue-jay. See!
- wiXt amenX-ENEMō'sX-ema-itx. Ā'nēt ōgu'xalaitan." K;ē nēket 15
again you tease me always. Give me my arrow." Nothing not
- LE'Laqso qō'La Lk;āsks. A'lta Lk;ō'plk;ōp Letā'xōs. Ēmā'sen 16
its hair that child. Now sunken its eyes. Deer
- ā'yāqso ilā'ōq. Take atēlō'egam ilā'pōtē. Take atēlō'IXam: 17
its skin its blanket. Then he took it at its arm. Then he said to it:
- "La'kstama?" "Ā, nai'kXa," algiō'IXam. "Aqēlā'taql Lge'mama. 18
"Who are you?" "Ah, I," he said to him. "He was left my father.
- Iqē'sqēs atēēlā'qal." Take atēi'LuK"t gō Ltenq qō'La Lk;āsks. 19
blue-jay he left him." Then he carried it to water that child.
- Take atēlōmē'nakō. A'lta pō'pō atēi'Lax gō Letā'xōs. A'lta 20
Then he washed its face. Now blow he did it on its eyes. Now
- ale'k'ikst. A'lta atēlō'IXam: "Nai'ka, nai'ka aqX. Take 21
it saw. Now he said to it: "I, I, child. Then
- anXatgō'mam." Take atēē'xaluketgō ilā'ōk qō'La Liā'xa. 22
I came home." Then he threw it away its blanket that his child's.
- AteikLXā'nakō ēlā'kē. "Ai'aq mīxanē'tkrel t'layā'na mexēlā'-itix'?" 23
He put around it the sea otter. "Quick, tell me good [int. part.] you are?"
- "Teintex-gō'mitit iqē'sqēs. Qi'etac mōket cēmē'k-ikala 24
"He made us poor blue-jay. Those two your wives
- kanasmō'kst a'lta ciā'k'ikala iqē'sqēs. Manix Lē'tex-enil algiā'x 25
both now his wives blue-jay's. When wanting to defecate he does
- atēlāuwē'texamx gō tēnteaql ka iā'xka itēā'ōk ka aniye'nanlxax. 26
he goes to defecate in our house and this my blanket and I wipe him with it.
- A'lta cmō'ketka nēket tq;ēx aegā'yax." "Ai'aq egā'lemam." "Ā 27
Now two only not like they did him." "Quick bring them." "Ah,
- nēket ietā'kēqamt, Lk;ō'plk;ōp etā'xōs." A'lta nē'Xko iā'xa. 28
not they seeing, sunken their eyes." Now he went home his son
- ateio'kō. Atengō'lemam Liā'naa. Ateō'IXam Liā'naa: "Take 29
he sent him. He went to fetch her his mother. "Then
- Lge'mama niXatgō'mam." Take nage'tsax Liā'naa. Acxē'nim 30
my father he came home." Then she cried his mother. They two waited

- 1 qaX a'eXat o'ō'kuil. "Iq; ē'sq; ēs ateimaō'nima-itx. Lā'XlaX
that one woman. "Blue-jay always fools you. Deceive
- 2 atcimā'xo-itx." "Nau'itka, nau'itka, Lgē'mama alTē'mam. A'lta
he always does you." "Indeed, indeed, my father he came. Now
- 3 itei'kēqant Xōk. Atcne'tōkō ayamtgā'lemam. Nī'Xua i'skam
I seeing now. He sent me I came to fetch you. Well take
- 4 x'ik itcā'ōk." Agtō'sgam Liā'naa. A'lta LEME'n qix' iā'ōk.
this my blanket." She took it his mother. Now soft that his blanket.
- 5 "Tā'te;a! mcENE'luat." Take atci'etnk"i Liā'naa qaX a'eXat
"Look! you did not believe me." Then he brought them to his father that one
- 6 o'ō'kuil. Atcō'ptea. Atcō'k"jam; gō ā'yam. A'lta atcunē'nakō.
woman. He led them. He arrived bringing at his father. Now he washed their
her faces
- 7 A'lta cē'k'ikst. A'lta atcō'lXam: "Ai'aq, mectūguē'xēyam tē'lxaql.
Now they saw. Now he said to them: "Quick, go and sweep our house.
- 8 Ka'nauwē² mectūguē'xēya. Take ā'Lō. A'lta alktō'guaxē tē'Laql,
The whole sweep it. Then they went. Now they swept it their house,
- 9 ka'nauwē alktō'guēxē. A'lta algiō'kuē ka'nauwē wē'wulē. ALgiō'kuē
the whole they swept it. Now they carried all into interior They carried
them much of house. much
- 10 qix' ē'kolē ka'nauwē wē'wulē. ALgiō'kuē qix' ēlagē'tema wē'wulē.
that whale all into the interior They carried those sea-otters into the inter-
of the house. them much rior of the house.
- 11 Take aya'ekōp!, Cā'xal take aya'ekop!. Ayā'qxōiē; kawī'X atcixā'laql
Then he entered, Cā'xat then he entered. One sleep; early he opened
- 12 iqē'p'al iqē'sqēs. A'lta atcLā'auwiteXa gō iqē'p'al iqē'sqēs. "Ai'aq
the door blue-jay. Now he defecated in the door-way blue-jay. "Quick
- 13 Ē'npēyucX, ntq; ē'xēnapstam." "A'ekam Xau o'ō'leptekīX.
Ē'npēyucX, wipe me!" "Take it that fire-brand.
- 14 Ama-ilō'ktgute gō-y- ūyā'pute." Take atcō'egam qix' ik; ā'sks. A'lta
Push him in his anus." Then he took it that boy. Now
- 15 atcā-ilō'ktgux gō-y- uyā'pute. "Anā' take atcixe'lgilx iqē'sqēs.
he pushed him into his anus. "Anah!" then he cried blue-jay.
- 16 "Anā! tenXE'LElama. Take LX nigā't'ōm ā'yam ka atenXE'Lama."
"Anan! they burnt me. Then may be he arrived his father and he burnt me."
- 17 Nē'k'ikst ē'wa wē'wulē iqē'sqēs. A'lta iō'c ilā'Xak; Emanā gō
He looked then [into] the in- blue-jay. Now there their chief; Emanā gō
terior of the house was at
- 18 wē'wulē. Nē'xankō, nēxk'Lē'tegōm: "Ā, ilxā'Xak; Emanā take
the interior of the house. He ran, he went to tell them: "Ah, our chief then
- 19 nitē'mam." A'lta atktē'lōt ka'nauwē tgā'ktēma tiā'lXam; ka'nauwē
he arrived." Now he gave to all his property his people, all
- 20 itā'ktēlauwa-itk atgē'lōt.
the abalone shells he gave them.

Translation.

Cā'xal's eldest was dead. Every morning he went to the beach and wailed. Day by day he went to the beach and cried. Once upon a time he discovered two ravens flying from the sea towards the shore. When they came near him he saw that they turned [in the air] over one another. [Sometimes the one was above, then the other.] When they had almost reached him they let fall a round object, which fell on the sand. He went down to the beach and took it. It was an abalone shell. In the evening he went home. Then he said to his wife: "Invite all the people." His wife went and said: "My poor husband invites you." Then all the people came and entered the house. He said:

"This was carried up to me from the sea. You will see it. Just there they came ashore." Blue-Jay said: "Let us go to-morrow and see where they found it." Early he ran around [saying]: "Quick, quick, arise!" All the people arose and launched two canoes. Then they went out seaward. They traveled a long distance. When the mountains [of their own country] had almost disappeared they discovered land. Blue-Jay said: "Certainly here are abalone shells." After awhile they landed. The ground was full of abalone shells. The people went ashore and picked up these abalone shells. They selected only the very green ones. Blue-Jay gathered those which were near the canoe. Then their chief [Cā'xal] went away and left them. He went around the island. He took only the large and very green ones. The people waited for their chief. Then Blue-Jay became hungry, and said: "Let us leave him." But part of the people said: "No; we must wait for him; perhaps he met some people." [After awhile] Blue-Jay said: "Come! Let us leave him." It grew dark; then his people left him. They followed Blue Jay's advice and went home. In the evening the chief had gone around the island. Now his people had disappeared; they had left him. Then he lay down under a log and cried: "Why did my people desert me; why did they leave me?" He stayed there for a long time. He carried all the abalone shells [up to the log]. On the next day he found a seaotter. On the following morning he awoke and heard people talking on the beach below him. He lifted his blanket and looked seaward, but he saw only gulls. He pulled his blanket over his head again. On the next morning, when it grew daylight, he heard again people talking on the beach below. Again he lifted his blanket, but there were only albatross. Five days he heard people [talking on the beach]. On the next morning [he saw] a person standing by him. He lifted his blanket [and the stranger said]: "To-morrow you will be carried back." Early the next morning the person stood again near him, and said: "Arise; now you will be carried back." He looked down to the beach and saw a whale. He carried down his abalone shells. A hole was in the middle of the whale, into which he was placed. [The person said:] "Do not open your eyes while they are carrying you." Now he lay down and he was carried away. All the people carried him. They paddled. The albatross and pelicans were told: "Put down your paddles; put down your paddles." The gulls were told: "Put up your paddles, put up your paddles." The snipes were told: "Put up your paddles, put up your paddles." Then when they were at sea, part of those people departed. When they were near the land another part departed. Now only the snipes and gulls remained. He felt [the whale] rock, then all was quiet and he lifted his blanket. He lay on the beach. He looked and saw only gulls and snipes. Now he arose. He went inland, carrying all his abalone shells and the sea otters. He took five cuts of the whale. That person had told him to do so. Then that whale returned. Now

he went up to his house and staid there. After awhile he saw a child. It approached him, shooting an arrow. [The arrow] struck the ground near him, and he took it and hid it. Then the child came searching for his arrow. When he did not find it he cried: "O, Blue-Jay, you have hidden my arrow. You make me feel miserable. You always tease me; give me my arrow." The child had no hair, and his eyes were sore. His blanket was made of deerskin. Then [Cā'xal] took him by his arm and said: "Who are you?" "Oh it is I. My father was deserted. Blue-Jay deserted him." Then [Cā'xal] took [the boy] to the water and washed his face; he blew on his eyes and the boy recovered his eyesight. He said: "Child! it is I; I have returned." He threw away [the boy's] blanket and gave him a sea-otter blanket. "Tell me," he continued, "are you all well?" The boy replied: "Blue-Jay made us miserable; two of your wives are now his wives. He always defecates in our house, and I must wipe him with my blanket. Two only [of your wives] do not like him." "Bring them here." "Oh, they can not see, for they have lost their eyes." Then the boy went home. He sent him to fetch his mother. He said to her: "Father has come home." Then his mother and the other woman began to cry: "O, Blue-Jay has deceived you; he always deceives you." "No, indeed, father has come. I have recovered my eyesight; he sent me to fetch you. Just feel my blanket." Then his mother felt it. It was soft. [The boy continued:] "See, you did not believe me!" Then he led them to his father. He reached his father, who washed their faces. Then they recovered their eyesight. Cā'xal said to them: "Go and sweep our house." They went back and swept the whole house. They carried everything into the house, his whale, his sea otters, and his abalone shells. Then Cā'xal entered the house.

On the following morning Blue-Jay opened the door and defecated in the doorway. [He called:] "Ē'npēyucX, wipe me!" "Take that fire-brand and push his backside," said his father. The boy took it and pushed him. "Heh," cried Blue-Jay: "Oh, he burnt me; certainly his father has returned." Blue-Jay looked into the house and saw the chief sitting in the house. Then he went and told the people: "Our chief has arrived." [Cā'xal] distributed all his property among his people. He gave them all the abalone shells.

11. STIKUA' ITCA'KXANAM.

STIKUA' HER MYTH.

- Gō Nakōt'ā't Lxēlā'-itX, LE'xo-itiks Lxēlā'/itx. A'lta ayō'mēqt
At Seaside. they lived. many they lived. Now he was dead 1
- ilā'xak;Emana. Iā'qoa-il iā'xa. Ta'ke tēā'xilk-tē nē'xauē, ta'ke
their chief. Large his son. Then winter it was. then 2
- ō'lō age'lax. Ta'ke iā'inka iniā'matk algiā'xo-itx k;ā-y-ōgū'ican.
hungry they were. Then only mussels they ate them and roots. 3
- Kāxlxnaā'lax ka nē'k'im ktiā'xēqlax: "Amexē'ltXuitek."
One day and he said a hunter: "Make yourselves ready." 4
- Nōxui'tXuitek ka'nauwē2 qō'tac tkā'lamuke. Atagā'la-it mōket
They made themselves all those men. They were in the two 5
ready canoes
- ōkunī'm. Ta'ke ā'tgē mā'Lnē. Ta'ke atēē'lkiye igē'pix-L qix.
canoes. Then they went seaward. Then he speared it a sealion that 6
- ktiā'xēqlax, cka atcō'pēna ka ayuXuā'nitek qix. igē'pix-L.
hunter, and it jumped and he drifted that sealion. 7
- ALgē'Elta-ūi mā'Lxōlē. Nē'k'im iqē'sqēs: "Iā'xkayuk
They hauled it up ashore. He said blue-jay: "Here 8
- lxgūtsXēmā'ya." Take iā'xkatē naLX'E'lgilX. Agēlk'tik; 'E'tsXēma.
we will boil it. Then there they made a fire. They singed it. 9
- A'lta algiā'yaxc. A'lta aLE'xale'tcXEM. Nē'k'im iqē'sqēs:
Now they cut it. Now they boiled it. He said blue-jay: 10
- "Iā'xkayuk lxgēuwu'lāya, lxgēutetXō'maya." Ta'ke nōxuiLxā'lem
"Here we will eat it, we will finish it." Then they ate 11
- qō'tac tē'lx-EM. Atēiō'pēut qē'xtē ikoalē'x'oa gō Liā'eguc. Atcā'yuk^uL
those people. He hid it intending the raven in his mat. He carried it 12
- gō-y-ikanī'm ēXt igitē'tsxal. Ā'nqatē nē'xankō iqē'sqēs, Lāqō
to the canoe one piece. Already he ran blue-jay, take out 13
- atcā'yax. Atcā'yuk^ut gō-ōō'lēptekiX qix. igitē'tsxal. Nix'E'lgilX.
he did it. He carried it to the fire that piece. He burnt it. 14
- Ta'ke aLE'Xkō. ALkiupā'yalx ēniā'matk k;ā itguē'ma. Tsō'yustē
Then they went They gathered them large mussels and small mussels. In the evening 15
home.
- alX-gō'mam. Na-ixē'lqamx iqē'sqēs: "Ā2, y imcā'niamatkā'2,
they arrived at home. He called blue-jay: "Ah, your mussels 16
- Stikuayā'2!" Stikua' itcā'xal nyā'k'ikal iqē'sqēs. TEMM ali'Xaua
Stikua'! Stikua' her name his wife blue-jay's. Noise of they ran 17
feet
- Stikua' mā'Lnē. ALgiugō'lemam iniā'matk. Ā'tgēLx ka'nauwē
Stikua' down to beach. They went to take the mussels. They came to all 18
the beach
- qō'tac tā'nemeke. Atgiō'kXuiptek itguē'matk k;ā iniā'matk. Gō
those women. They carried them up the small mussels and the large mussels. Then 19
- ikoalē'x'oa atēige'nXaōtē ilā'xak;Emana iā'xa. Nē'k'im qix. ik;ā'ckc:
the raven he took care of him their chief his son. He said that boy: 20
- "WāXi ka nxeltō'ma." Atēiō'lXam iqē'sqēs: "Ē'kta amiuwā'ya?
"To-morrow and I go along." He said to him blue-jay: "What are you going 21
to do?"
- Ugō'lal gēmō'k^uta, muXunā'ya. LEqs anō'Xunē nai'kXa;" nē'k'im
The waves will carry you you will drift away. Almost I drifted away I; he said 22
away,
- iqē'sqēs. Kawi'X wiXt nōxu'itXuitek. Atā'kelōya. Ā'yulx qix.
blue-jay. Early again they made themselves ready. They went into He went to the that 23
the canoe. beach

- 1 ik;ā'sks, ā'yulx qē'xtē ixeltō'ma. Qē'xtē atciō'egam ikani'm
boy, he went to the intending he went along. Intending he took it the canoe
beach
- 2 ixeltō'ma. "Mō'ptega, mō'ptega" atciō'lXam iq;ē'sq;ēs. Ā'yuptek
he went along. "Go up, go up." he said to him blue-jay. He went up
- 3 Lā'yaxax qix ik;ā'sks. Nē'k'im iq;ē'sq;ēs: "Āi'aq, lxēē'taqL." Take
said that boy. He said blue-jay: "Quick, we leave him." Then
- 4 nūguq'tē'watek tē'lX-Em. Take atigā'ōm Lgipē'x-Luke ilā'xanake.
they paddled the people. Then they arrived at the sealions their rock.
- 5 Ayaā'lulx ktia'xēktax. AtcLē'luke ēXt igē'pix-L, eka atcō'pēna;
He went ashore the hunter. He speared one sealion, and it jumped;
- 6 iā'xkati ayuXuā'nitek. ALgē'lānwē. ALgēgilā'mamē gō-y-ilē'ē.
there it drifted. They hauled it up. They pulled it ashore to the land.
- 7 ALgiulā'tapteK. Nē'k'im iq;ē'sq;ēs: "Iā'xkayuk lxgiuwu'la
They pulled it up from the beach. He said blue-jay: "Here we will eat it
- 8 kā'nauwē; taua'lta k;oa'n nēxā'x ilxā'xak;Emāna iā'xa."
all; else always desir- ing to go here he becomes our chief his son."
- 9 ALgiā'lK;tsx'ēma iā'xkatē. ALgā'yaxe. ALgiō'teXum a'lta iā'xkatē.
They singed it there. They cut it. They boiled it now there.
- 10 Ta'ke ayō'ktekt ilā'teXemal. ALXLxā'lem, ALXLxā'lem. Qē'xtēē
Then it got done what they boiled. They ate, they ate. Intending
- 11 atciō'peut ikoalē'x'oa ēXt igitē'texal. K;au atei'lax Lā'yaqēō.
he hid it the raven one piece. He did it in his hair.
- 12 Iā'xkati qē'xtēē atciō'peut. Ā'nqatē Laq° atcā'yax iq;ē'sq;ēs.
There intending he hid it. Already take out he did it blue-jay.
- 13 Ateixe'lgiLx igitē'texal. Tsō'yustē itguē'ma algiupā'yalx k;ā
He burnt it the piece. In the evening small mussels they gathered them and
- 14 ēniā'mā ka alI'Xkō. Q;ōāp alXē'gilāē, naLXE'lqamx: "Ā2,
large mussels and they went home. Nearly they landed, he shouted: "Ah,
- 15 Stikuayā' ēmcā'niamatgā'2." Temm, āLi'xatoa ā'LiLx tga'a
Stikua' your mussels." Noise of feet, they came running, they went to her
the beach children
- 16 Stikua'. Ka'nauwē2 ā'tgELx qō'tac tā'nemeke. Atgiō'kXuiptek
Stikua'. All they went to those women. They carried up
- 17 itguē'ma k;ā ēniā'matk. Atetō'lXam qō'tac tē'lX-Em iq;ē'sq;ēs:
the small mussels and the large mussels. He said to them those people blue-jay:
- 18 "Nē2ket mexq'tē'tegōye mekanauwē'tike, taua'lta iqētō'mēl atciā'x
"Not tell him all of you, else accompany us he does
- 19 ilxā'xak;Emana iā'xa." A'lta nē'k'im qix ik;ā'sks: "Wā2Xi ka
our chief his son." Now he said that boy: "To-morrow and
- 20 nxaltō'ma." Take nē'k'im iq;ē'sq;ēs. "Ē'kta miuwā'ya? Tāua'lta
I shall go along." Then he said blue-jay. "What are you going Else
to do?
- 21 amuXunē'x, itcā'aitema-y- ugō'la." "Qā'dox nxeltō'ma," nē'k'im
you drift away, confounded waves." "Must I go along," he said
- 22 ik;ā'sks.
the boy.
- Kawī'X nōxōlā'yutek i'lalōnē. Ā'tgELx. Ā'yulx qix ik;ā'sks.
Early they rose the third time. They went to the beach. He went to that boy.
- 24 Atciō'egam qix ikani'm qē'xtē. Atciū'tetemt iq;ē'sq;ēs qix
He took it that canoe intending. He pushed him blue-jay that
- 25 ik;ā'sks. "Ē'kta teiuwā'ya x'ix'ē'kik? Mē'ptega." Nigē'tsax qix
boy. "What will he do this one? Go up from the beach." He cried that
- 26 ik;ā'sks, ā'yuptek. "Āi'aq, amekLē'watek," nē'k'im iq;ē'sq;ēs;
boy, he went up. "Quick, paddle," he said blue-jay;

- “Ixēitā/qla.” Take nnguklē/watek tē/lx'em. Ta'ke agatgō'yam gō 1
“we will leave him.” Then they paddled the people. Then they arrived at
- Lgipē'x-luke Lā'xanake. Take ayaā'lulx qix' ktiā'xke'jax. Atelē'luke 2
the sealions their rock. Then he went ashore that hunter. He appeared it,
- ēXt igē'pix-l, iā'qoa-il igē'pix-l, eka atcō'pēna, iā'xkati ayuXuā'nitek. 3
one sealion, a large sealion, and it jumped, there it drifted.
- Take algē'ita-u mā'lxolē. Algē'kilae gō-y ilē'. ALgiulā'taptek. 4
Then they hauled it up landward. They landed at the land. They pulled it up from the beach.
- ALgielk; E'tsx'ēma. ALklē'kXōl; algielk; E'tsx'ēma. A'lta alga'yaxc, 5
They sang it. They finished it, they sang it. Now they cut it,
- algio'tcXem iā'xkati. Ayō'kteikt. Ta'ke alxlxā'lem. Nē'k'im 6
they boiled it there. It was done. Then they ate. He said
- iq; ē'sqēs: “Kanauwē'2 lǝgēwu'iai. Nāket La'ksta Lxklē'tegō, 7
blue-jay: “All we will eat it. Not anyone tell,
- tana'lta ēqitō'mel atciā'x ilxā'xak; Emana iā'xa.” MENx. niLgā'ētix't 8
else accompany he makes our chief his son.” A little he left over
- ka alaqetā'yū. Qē'xtē atciō'cgam ēXt igitē'texal ikoalē'x'oa. K; au 9
and they were satiated. Intending he took it one piece the raven. Tie
- ateā'yax gō iā'cowit. Nē'k'im Lēk^a nē'xax iā'cowit. Nix'e'lgilx 10
he did it to his leg. He said broken it became his leg. He burnt it
- qix' ilgā'ētix't. Kanauwē' nix'e'lgilx iq; ē'sqēs. Atciō'IXam 11
that what he had left over. All he burnt it blue-jay. He said to him
- ikoalē'x'oa iq; ē'sqēs: “Nī'Xua niō'kumanēma imē'cowit.” Ateikpā'na, 12
[to] the raven blue-jay: “[Interjec- I want to see it your leg.” He jumped at it,
- stuX atcā'yax gō iā'cowit. L; ap atcā'yax ēXt igitē'tsxal gō 13
untie he did it at his leg. Find he did it one piece at
- ikoalē'x'oa iā'cowit. Atciō'cgam iq; ē'sqēs nix'e'lgilx. Tsō'yustē 14
the raven his leg. He took it blue-jay he burnt it. In the evening
- algiupā'yax itguē'ma k; a ēniā'matk. ALē'Xkō. Q; oā'p 15
they gathered small mussels and large mussels. They went home. Nearly
- alXgō'mam, ta'ke nēxe'lqamx iq; ē'sqēs: “Ā, imcā'tguēmatgā' 16
they arrived at home, then he shouted blue-jay: “Ah, your mussels
- Stikuayā'!” TEMM, ā'LOLx Stikua'. A'lta algiō'kXuiptek 17
Stikua'.” Noise of feet, they went to the beach Stikua'. Now they carried up from the beach
- ilā'tguēma. A'lta atgā'yax qix' itguē'ma ka'nauwē -y-ō'pōl ka 18
their mussels. Now they ate those mussels all night and
- qix' ilā'xak; Emana iā'xa. Nē'k'im ik; ā'sks: “Wu'Xi a'lta 19
that their chief his son. He said the boy: “To-morrow now
- NEXeltō'ma.” Take nē'k'im iq; ē'sqēs: “Ē'kta amiuwā'ya! 20
I shall go along.” Then he said blue-jay: “What are you going to do?
- MuXunā'ya. Mā'ketē anō'Xunē qē niketx ikani'm aniō'cgam.” 21
You will drift away. Twice I drifted away if not the canoe I took it.”
- Kawī'X ka wiXt alXe'ltXuitek ī'LaLake. Nixā'latek qix' ik; ā'sks. 22
Early and again they made themselves the fourth time. He rose that boy.
- Nixē'ltXuitek. ALgō'egilx ulā'xanim. ALagā'lait ulā'xanim. 23
He made himself ready. They hauled down to the water their canoes. They went into the canoes their canoes.
- Qē'xtē ayage'La-it xix' ik; ā'sks. Atciō'cgam, iq; ē'sqēs, 24
Intending he went into the canoe that boy. He took him, blue-jay,
- ateiaelē'malx. Yukpā't nitelō'tXuit gō Ltouq. Qē'xtē atciō'cgam 25
he threw him into the water. Up to here he stood in the water in water. Intending he took it
- qix' ikani'm. Ateta-uwilx-l tiā'keia qix' ik; ā'sks iq; ē'sqēs. Iā'2xkati 26
that canoe. He struck them his hands that boy's blue-jay. There
- ayō'tXuit. Nigē'tsax, nigē'tsax ka ā'yuptek. Ā'LO, ā'LO, 27
he stood. He cried, he cried and he went up. They went, they went,

- 1 **ālKtē'watek** iq;ē'sqēs. **Aligā'ōm** qix. **iqā'nake**, **Lgipē'x'Luke**
they paddled blue-jay. They reached it that rock, the senlons
- 2 **ilā'xanake.** **Ayaā'lulx** qix. **ktiā'xēktax**, **atclē'lukc** **ēXt igē'piXL**,
their rock. He went ashore that hunter, he speared it one sealion.
- 3 **eka atcō'pēna**, **ka ia'xkatē** **ayuXuā'nitek.** **Take wiXt** **algē'Eltā-uwē.**
and it jumped, and there they pulled it to the shore.
- 4 **Algigēl'a'mam** **ēlē'ē.** **Algiulā'taptek.** **Algēlk;E'tsx'ema** **ia'xkatē.**
They towed it to the land. They hauled it up from the shore. They singed it there.
- 5 **Alklē'kXōl;** **algēlk;E'tsx'ema.** **Algā'yaxc;** **a'lta** **algio'tcXEm**
They finished it, they singed it. They cut it; now they boiled it
- 6 **ia'xkati.** **Ayō'kteikt.** **Nē'k'im** **iqē'sqēs:** "Iā2'xkuktē **lxgēwu'laya."**
there. He finished it. He said blue-jay: "Here we will eat it."
- 7 **AlXLxā'lēm,** **alXLxā'lēm.** **eka icē'tkum** **algia'wul'** **ka alaqtā'yū.**
They ate, they ate, and half they ate it and they became satiated.
- 8 **Alk;ē'witx'it;** **k;E'xk;Ex** **alē'xax** **ka** **alk;ē'witx'it.** **NixE'l'okō**
They went to sleep; overeatn they became and they went to sleep. He awoke
- 9 **iq;ē'sqēs,** **nix'E'lgilx** **ka'nauwē** **qix.** **ilGā'ētix'it.** **Tsō'yustē**
blue-jay, he burnt all that what they had left over. In the evening
- 10 **algiupā'yalx** **itguē'ma** **k;a** **ēniā'ma.** **A'lta** **alXGō'mam.** **Qōā'p**
they gathered small mussels and large mussels. Now they came home. Nearly
- 11 **alGiā'xomē:** "A **imcā'niamatgā'** **Stikuayā'.**" **TEMM,** **alI'xaua mā'Lnē.**
they came ashore: "Ah! your mussels Stikus." Noise of feet, they ran seaward.
- 12 **Algiō'kXuiptek** **ēniā'ma** **k;a** **itguē'ma.** **Nē'k'im** **qix.** **ik;ā'sks:**
They carried up from the beach the large mussels and small mussels. He said that boy:
- 13 "Wā2x'i **a'lta** **uxeltō'ma.**" **Atciō'lXam** **iq;ē'sqēs.** "Ē'kta **miuwā'ya?**
"To-morrow now I go along." He said to him blue-jay: "What are you going to do?"
- 14 **Lxaxō'-ita.** **L;lap** **mō'ya."**
We shall capsize. Under water you will go."
- Wax** **kawī'X** **noxolā'yutck.** **Nixā'latch** **qix.** **ik;ā'sks.**
On the next early they made themselves ready. He rose that boy.
- 16 **NixE'ltXuitek.** **Algō'cgilx** **ulā'xanima** **iqē'sqēs.** **Qē'xtcē** **ayagē'La-it**
He made himself ready. They hauled their canoes blue-jay. Intending he went into the canoe
- 17 **qix.** **ik;ā'sks.** **Atciaēlē'mal** **iqē'sqēs.** **Atciō'cgam** **qē'xtcē** **qix.**
that boy. He threw him into the water. He took it intending that
- 18 **ikani'm.** **Yukpāt** **tiā'xemalap'lix.** **nitelō'tXuit.** **Qē'xtcē** **atciō'cgam**
canoe. Up to here his arm-pits he stood in the water. Intending he took it
- 19 **qix.** **ikani'm,** **ateta'auwilx-L** **tia'keia** **iqē'sqēs** **qix.** **ik;ā'sks.**
that canoe, he struck his hands blue-jay that boy's.
- 20 **Nigē'tsax,** **nigē'tsax** **qix.** **ik;ā'sks.** **Ā'Lō-** **y-a'lta** **iq;ē'sqēs.**
He cried, he cried that boy. He went now blue-jay.
- Lā2** **ka** **ā'yuptek** **ik;ā'sks.** **Atetō'cgam** **tiā'xalaitanema.**
Some time and he went up from the beach the boy. He took them his arrows.
- 22 **A'lta** **ixLā'kōi** **penka'.** **Atcaga'ōm** **utcakeā'k,** **Lē'el** **utcakeā'k.**
Now he went afoot. He met it an eagle, a black [young] eagle.
- 23 **Itcā'ma'** **ateiā'lax.** **Tc;ux** **a'tcax,** **qē'xtcē** **qul** **naēxā'lax.** **Iō'kuk**
Shooting it he did it. Skin he did it, intending putting on he did it on to himself. Here
- 24 **k'caxala'** **tiā'q;ōxLEma** **ka** **na-ige'nakō.** **Lāq°** **nā'ēxax.** **WiXt**
above his knees and it was too small. Take off he did it. Again
- 25 **ā'yō,** **wiXt** **ae'Xt** **uteakteā'k** **ayagā'ōm.** **Itcā'ma'** **ateiā'lax.**
he went, again one eagle he met it. Shooting it he did it.
- 26 **Nōē'lukteū.** **Tk;ōp** **ē'tēqqtq** **utcakeā'k.** **Tc;ux** **a'tcax,** **qul** **naēxā'lax.**
It fell down. White its head the eagle. Skin he did it, put on he did it on to himself.

- Mank kékula' tiä/qj òxlema, na- ige'ñkakō. Lāq° nā'ēxax, ateaē'taql. 1
A little below his knees, it was too small. Take off he did it, he left it.
- WiXt ā'yō, kulā'yi ā'yō. Ateigā'ōm ininē'x'ō. Iā'maē atcē'lax. 2
Again he went, far he went. He met it a bald-headed eagle. Shooting it he did it.
- Mō'ketē iā'maē atcē'lax; ayōē'lukten. Te;ux atea'yax quL nēxā'lax. 3
Twice shooting it he did it; it fell down. Skin he did it put on he did it on to himself.
- Q;ōā'p nēXē'kXa ka nige'ñkakō. Ayā'kō nixk;ā'waket. Kē'kXulē 4
Nearly it fitted and it was too small. He flew he attempted. Down
- ayō'kō, niket ayōlā'tekuix't. ILā'mōket Lāq nē'xatx, a'lta t'!aya' 5
he flew, not he rose. The second time turn he did, now good
- ayō'kō. A'lta nē'xLakō-i ē'wa mā'Lnē Gōt'l'a't. Q;ōā'p nēxLā'komē. 6
he flew. Now he went around thus seaward Gōt'l'a't. Nearly he came around the point.
- Ta'ke atā'yila tXut; k;EX qō'ta tXut. NēxLā'komē, atci'lēlkel 7
Then he smelled it smoke; smell of fat that smoke. He came around the point. he saw them
- qō'tac giLā'LEXam. Gō kulā'yi ka ayugō'la-it. A'lta atelā'qxamt 8
there the people of his town. There far and he sat on top of a tree. Now he saw them
- ē'wa kē'kXulē. ALxgē'kteikt. A'lta alXLxā'lem atelā'qxamt. 9
thus below. It was done. Now they ate he saw them.
- Q;ōā'p alē'lX'ōl; ka ayō'kō. NiXLō'LEXa-it: "Iqē'sqēs tayax 10
Nearly they finished and he flew. He thought: "Blue-jay: oh if
- tein'ē'tgelax!" Goyē' nē'xax iqē'sqēs, a'lta Lēlā'lax Lō'kol. "Ā, 11
he would see me!" Thus he did Blue-jay, now a bird flew about. "Ah,
- LElā'lax qlGe'lxētūwā'lām." WiXt Lāq° nēxā'x. Qōā'nēmī Lāq° 12
a bird it comes to get food from us." Again turn he did. Five times turn
- nē'xax, a'lta kē'kXulē. Ateio'cgam ēXt igitē'texal iqē'sqēs. "x'iau 13
it did, now down. He took it one piece blue-jay. "This
- ame'lēm," atciō'lXam qō'la Lēlā'lax. CXX alē'tē qō'la Lēlā'lax. 14
I give you to eat," he said to it that bird. CXX it came that bird.
- Lke'plkep atciō'cgam qix' igitē'texal. A'lta alō'kō qō'la Lēlā'lax. 15
Grasping it took it that piece. Now it flew that bird.
- Nē'kim iqē'sqēs: "Taqē Lgōlē'lXemk tē'lape." ALaqetā'yō iqē'sqēs, 16
He said blue-jay: "Just as a person its feet." They became blue-jay, satiated
- alk;ē'witx-it. WiXt atciō'peut ikoalē'x'oa ēXt igitē'texal. 17
they went to sleep. Again he hid it the raven one piece.
- ALXEP'ō'yōkō iqē'sqēs tsō'yustē. A'lta wiXt alXLxā'lem. A'lta 18
They awoke blue-jay in the evening. Now again they ate. Now
- wiXt atix'e'lgilx iqē'sqēs qō'ta Lxgā'itix-it. Tsō'yustē nē'xau, 19
again he burnt it blue-jay that what they had left. Evening it became,
- algiupā'yālx itguē'ma k;ā ēniā'matk, ka ali'Xkō. NiXkō'mam 20
they gathered small mussels and large mussels, and they went home. He came home
- nau'i nixō'ketit. Q;ōā'p ē'lXam algiā'xom iqē'sqēs. Ta'ke nēxē'lqamX 21
at once he lay down. Near the town they arrived blue-jay. Then he shouted
- iqē'sqēs: "Ā, Stikuayā', imeā'niamatgā'!" TEMM ali'Xaua. Ā'lōLx. 22
blue-jay: "Ah, Stikua', your mussels." Noise of feet they ran. They went down to the beach.
- A'lta algiō'kXuiptek itguē'ma k;ā ēniā'matk. Qē'xtcē aqiā'qxōts; 23
Now they carried them up the small mussels and the large mussels. Intending he was roused
- qix' ik;ā'sks. Nāket nixā'latek. 24
that boy. Not he rose.
- Wāx wiXt nē'kteuktē. Kawī'X ka nō'xuitXuitek. A'lta wiXt 25
On the again it became day. Early and they made themselves ready. Now again
- atgō'cgilx utā'Xanīma. Iō'ktik qix' ik;ā'sks ilā'xak;Emāna iā'xa. 26
they pushed their canoe. He lay in that boy their chief his son.

- 1 Nāket iqētō'mel atēā'yax. Lāx nā'xax oō'lax. Take nixā'latek,
Not accompanying him he did it. Visible became the sun. Then he rose,
- 2 ateukuēxē'mam tā'nemeke, ka'nauwē'2 ateukuēxē'mam k; a
he called them together the women, all he called them together and
- 3 tqā'sōsinike. "Ai'aq, amekLi'egam Lō'yuc. Amex'o'yutx. Nāket
the children. "Quick, take urine. Wash yourselves. Not
- 4 q;am mexā'xō." A'lta atkLō'egam Lō'yuc tā'nemeke. Nuxoō'yut,
lazy be. Now they took it urine the women. They washed themselves,
- 5 ka'nauwē'2 nuxoō'yut. "Ai'aq, LEMEXE'lteam." Ta'ke ateuqōā'na-it
all they washed themselves. "Quick, comb yourselves." Then he put it down
- 6 ōmā'p. Laq atēā'yax igitē'texal. "Temeā'nemeke mekanauwē'tike
a plank. Take he did it the piece. "Your husbands your all
- 7 x'ix'ē'k iōXnē'lax." Māket igitē'texal atēē'Xtuq gō qaX ōmā'p.
this they eat it much. Two pieces he put them on that plank
- 8 A'lta Lqu'plqup atēā'yax igitē'texal. A'lta atēLē'ltēkō Lkanauwē'tike
Now cut he did it a piece. Now he greased their all of them
heads
- 9 qō'lac Lā'nemeke. AtēLawē'tikō qō'tac tqā'sōsinike. A'lta Lu'xLux
those women. He greased their those children. Now pull out of
heads ground
- 10 atēā'yax ē'nXat. A'lta atēē'lemēma. Manēx ā'yaxalx't ē'nXat,
he did them the wall planks. Now he sharpened them. When wide a wall
plank,
- 11 tē;Ex atēē'lax. Ka'nauwē atēē'lemēma. Kē'mk-iti tā'yaqL ikoalē'x'oa.
split he did it. All he sharpened them. The last his house the raven.
- 12 Nā2ket Lu'xLux aqā'yax itā'nXat. A'lta atēiauwigā'melt gō itā'kōtēX
Not pull out they were it a wall in their backs
done planks.
- 13 qix' ē'nXat. Ka'nauwē atēiauwigā'melt gō itā'kōtēX ka that'launā'na.
those wall planks. All he put them into in their backs those girls.
- 14 Atetō'lXam: "Teā meī'lxa! Manix qia meō'ya mā'Lnē, qōā'2nemi
He said to them: "Now, go to the beach! When if you go seaward, five times
- 15 meixLā'kō qix' iqā'nake, tex'i amēō'Lx mā'Lnē. Manix Lāp
go around that rock, then go seaward seaward. When find
- 16 amēgiā'xō-ilemx igē'pīx'L eka amekikLtā'2qo-imx. Qē'uwa L;ō'ya
you will always do them seallons and you will always kill them. Those not giving
to stingy
people.
- 17 aqē'megax. Nai'ka ntō'k'ra x'iti'ke tqā'cōcinike. E'wa mā'Lnē x'ik
you do. I I carry them these children. Thus seaward this
- 18 ē'mal tge'lXam tenxelā'xō." A'lta ts;E'xts;Ex ā'teax ō'ek'raX;
son my relatives they will be to me. Now split he did them sinews;
- 19 ā'xauē ts;E'xts;Ex ā'teax ō'ek'raX. A'lta ā'tgelx gō Lteuq qō'tac
many split he did them sinews. Now they went to water those
down to the sea
- 20 tā'nemeke. Lā'wa teax gō'yē noxō'xu-il. Qōā'nemi Laq nō'xōx gō
women. Slowly now thus they jumped. Five times turn they did at
- 21 qix' ē'lXam. A'lta ā'tgē yau'a mā'Lnē, a'lta eka alx'um'ēlā'p'Xit
that town. Now they went there seaward, now and it turned inside out
- 22 Lteuq. A'lta ā'tgē iau'a mā'Lnē, kā2 Lxaltex'ā'mal iqē'sqēs. A'lta
the water. Now they went then seaward, where they always boiled blue-jay. Now
food
- 23 nē'kim iqē'sqēs: "I'kta x'ik iō'itet?" A'lta aqixē'lōtex qix' i'kta.
he said blue-jay: "What that comes there?" Now the people looked that something.
at it
- 24 Aksō'pēnayux qaX ōhotā.nā'na. Qōā'nemi akē'xLakō ilā'xanake
They jumped often those girls. Five times they went around it their rock
- 25 iqē'sqēs. Take ka nō'lxa iau'a mā'Lnē; ka mā'ux'i ka alē'tit
blue-jay's. Then and they went there seaward, and a little and they came
seaward

- LElā/lax aLE'tga; t;ā'qēa lēā/wulqt gō-y- i/Lack¹ qō'La LElā/lax. 1
birds they came flying; just as if blood at their bills those birds.
- A'lta tgiā'wat qō'ta gēnē'mt lalā'xuke. "Ā, nēket² 2
Now they followed them those small birds. "Ā, not [int. part.]
- nēmsā'xaxomē?" nē'k'im iqē'sqēs: "Llā'laxuke xitiks tge'itēt, 3
do you observe it?" he said blue-jay: "The birds then they come,
- qā'xēwa atgātē'mam ē'ka Lgā'pelatike." Take nē'k'im ikoalē'x'oa: 4
where they came thus many. Then he said the raven:
- "Ia'xka x-i-x'x' cīā'kulq;ast. Temēa xō'tac mōxōē'LEluXt." 5
"He this his eyes squinting. Your children these you do not recognize them,"
- nē'k'im ikoalē'x'oa. Qoā'nēmi atē'xLakō qix' iqā'nake. A'lta 6
he said the raven. Five times they went around that rock. Now
- atēiXē'kXūē qaX ōektX gō qō'La Lqā'nake. Atēlō'lXam: "Manix 7
he threw them down those sinews on those stones. He said to them: "When
- alō'yima-itx iqē'sqēs itguē'ma aligēlō'yema-itx ka qī'ē'lq;ēl 8
they always go blue-jay mussels they always go to take them then fast
- mxā'xo-ilemx." Atēlō'lXam qaX tā'nemeke: "Ōkulā'ma imeā'xal, qiāx 9
you shall always be." He said to them those women: "Killer-whales your name if
- it'lō'kti ē'kolē tex-i megīā'xō. Manix igē'pix-Lx amegēwā'kxēmēnīLx, 10
a good whale then you will eat it. When a sealion you kill it,
- ka megē'xEluketgulāLx. Qē'wa L;ō'ya aqē'megax." 11
then you throw it away. Those not giving to stingy people you do."
- A'lta alXlXā'lēm, iqē'sqēs. Nē'k'im qix' ktiā'xēk'xax: "Ai'aq 12
Now they ate, blue-jay. He said that hunter: "Quick
- lxgō'ya, ka alxauwē'lXolX. Nēket qa'nsix ē'ka iā'lō'kō-ilē alxgē'ē'lkelax 13
we will go then we became afraid at Not [any] how thus similar to it we saw
- gō qix' iqā'nake." A'lta algiupā'yāLx itguē'ma. A'lta atgā'yuk¹ 14
at that rock. Now they gathered them mussels. Now they carried it
- qix' iLxgā'ētix-t igē'pix'L. ALgā'yuk¹ a'lta. Tsō'yustē ka 15
that what they had left over the sealion. They carried it now. In the evening then
- alXgō'mam. "Ā-y- imeā'tguimatgā' Stikuayā'!" K;ōmm tē'lX-ēm. 16
they came home. "Ah, your mussels Stikuayā'!" No noise of people.
- Qoā'nēmi qē'xtēē aqaLE'lqamx. A'lta ā'tgeptek qō'tac tē'lX-ēm. 17
Five times intending she was called. Now they went up those people.
- A'lta k;ē-y- itā'nXat qō'ta t'lōLē'ma. A'lta nōxōē'nim tē'lX-ēm. 18
Now nothing their wall planks those houses. Now they cried the people.
- Nigē'tsax iqē'sqēs. Aqio'lXam: "k;ā mē'xax, iqē'sqēs. Qē nēketx 19
he cried blue-jay. He was told: "Silent be, blue-jay. If not
- mai'kXa imē'q;atxala, pōc nēket ē'ka atēi'lXax ilxā'xak;ē'māna, 20
you you were bad, [if] not thus he did to us our chief,
- qē nēketx mai'kXa imē'q;atxala." A'lta tē'Xtka t'lōL atge'tax 21
if not you you were bad." Now one only house they made it
- kanauwē'tike, iā'mka ikoalē'x'oa tēxt tā'yaqL. Ayō'ix nēektā'x, 22
all, only he the raven one his house. He went often, he searched often on the bench.
- ēnā'qxon L;ap atēiā'x. Ayō'ix nēektā'x, ūkō'tskōts L;ap atēiā'x. 23
a sturgeon find he did it. He went often he searched often on the bench, porpoise find he did it.
- Ayō'ix iqē'sqēs qē'xtēē nēektā'x. Lkā'kXul alXā'x. Goyā' ilā'qa-ila 24
He went blue-jay intending he searched Hail it became. Thus large
- Lkā'kXul. Qē'xtēē alē'gēlō-ix itguē'ma. Qē'xtēē tē'u'xtē;ux algiā'x. 25
hail. Intending he gathered often mussels. Intending breaking off he did them.
- Qxā'oxal tē;ux nēxā'x. Tā'mēnua alXā'x alXgō'x. Ayō'ix ikoalē'x'oa 26
Cannot breaking he did. Giving up he became he went He went the raven

- 1 nēcktā'x. Niktcā'xā-itx. Ō'IXaiū L;ap atcā'x. Ctā'mkXa egē'san
he searched at the beach. He cried much. A seal find he did it. Only roots
- 2 aLkcā'xo-itx. AtcLE'nk;ēmenakō ilā'xak;Emāna.
they ate them. He took revenge on them their chief.

Translation.

Many people were living at Nakot!ā't. Now their chief died. He had [left] a son who was almost grown up. It was winter and the people were hungry. They had only mussels and roots to eat. Once upon a time a hunter said: "Make yourselves ready." All the men made themselves ready and went seaward in two canoes. Then the hunter speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore. Blue-Jay said: "Let us boil it here." They made a fire and singed it. They cut it and boiled it. Blue-Jay said: "Let us eat it here, let us eat all of it!" Then the people ate. Raven tried to hide a piece of meat in his mat and carried it to the canoe. [But] Blue-Jay [had already seen it]; he ran [after him], took it and threw it into the fire. He burned it. Then they went home. They gathered large and small mussels. In the evening they came home. Then Blue-Jay shouted: "Stikua', fetch your mussels!" Stikua' was the name of Blue Jay's wife. Then noise of many feet [was heard], and Stikua and the other women came running down to the beach. They went to fetch mussels. The women came to the beach and carried the mussels to the house. Raven took care of the chief's son. The boy said: "To-morrow I shall accompany you." "Blue-Jay said to him: "What do you want to do? The waves will carry you away, you will drift away; even I almost drifted away."

The next morning they made themselves ready. They went into the canoe and the boy came down to the beach. He wanted to accompany them and held on to the canoe. "Go to the house; go to the house," said Blue-Jay. The boy went up, but he was very sad. Then Blue-Jay said: "Let us leave him." The people began to paddle. Then they arrived at the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore and pulled it up from the water. Blue-Jay said: "Let us eat it here; let us eat all of it, else our chief's son would always want to come here." They singed it, carved it, and boiled it there. When it was done they ate it all. Raven tried to hide a piece in his hair, but Blue-Jay took it out immediately and burned it. In the evening they gathered large and small mussels and then they went home. When they approached the beach Blue-Jay shouted: "Stikua', fetch your mussels!" Then noise of many feet [was heard]. Stikua' and her children and all the other women came running down to the beach and carried the mussels up to the house. Blue-Jay had told all those people: "Don't tell our chief's son, else he will want to accompany us." In the evening the boy said: "To-morrow I shall accompany you,"

But Blue-Jay said: "What do you want to do? The confounded waves will carry you away." But the boy replied: "I must go."

In the morning they made themselves ready for the third time. The boy went down to the beach and took hold of the canoe. But Blue-Jay pushed him aside and said: "What do you want here? Go to the house." The boy cried and went up to the house. [When he turned back] Blue-Jay said: "Now paddle away. We will leave him." The people began to paddle and soon they reached the sealion island. The hunter went ashore and speared one large sealion. It jumped and drifted on the water [dead]. They hauled it toward the shore, landed, pulled it up and singed it. They finished singeing it. Then they carved it and boiled it, and when it was done they began to eat. Blue-Jay said: "Let us eat it all, nobody must speak about it, else our chief's son will always want to accompany us." A little [meat] was still left when they had eaten enough. Raven tried to take a piece along. He tied it to his leg and said his leg was broken. Blue-Jay burned all that was left over. Then he said to Raven: "Let me see your leg." He jumped at it, untied it and found the piece of meat at Raven's leg. He took it and burned it. In the evening they gathered large and small mussels. Then they went home. When they were near home Blue-Jay shouted: "Stikua', fetch your mussels!" Then noise of many feet [was heard] and Stikua' [her children and the other women] came down to the beach and carried the mussels up to the house. The [women and children] and the chief's son ate the mussels all night. Then that boy said: "To-morrow I shall accompany you." Blue-Jay said: "What do you want to do? You will drift away. If I had not taken hold of the canoe I should have drifted away twice."

On the next morning they made themselves ready for the fourth time. The boy rose and made himself ready also. The people hauled their canoes into the water and went aboard. The boy tried to board the canoe also, but Blue-Jay took hold of him and threw him into the water. He stood in the water up to his waist. He held the canoe, but Blue-Jay struck his hands. There he stood. He cried, and cried, and went up to the house. The people went; they paddled and soon they reached the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. Again they towed it to the island and pulled it ashore. They singed it. When they had finished singeing it they carved it and boiled it. When it was done Blue-Jay said: "Let us eat it here." They ate half of it and were satiated. They slept because they had eaten too much. Blue-Jay awoke first and burned all that was left. In the evening they gathered large and small mussels and went home. When they were near the shore he shouted: "Stikua', fetch your mussels!" Noise of many feet [was heard] and Stikua' [her children and the other women] came running down to the beach and carried up the mussels. The boy said: "To-morrow I shall accompany you." But Blue-Jay replied:

"What do you want to do? We might capsize and you would be drowned."

Early on the following morning the people made themselves ready. The boy arose and made himself ready also. Blue-Jay and the people hauled their canoes down to the water. The boy tried to board it, but Blue-Jay threw him into the water. He tried to hold the canoe. The water reached up to his armpits. Blue-Jay struck his hands [until he let go]. Then the boy cried and cried. Blue-Jay and the other people went away.

After some time the boy went up from the beach. He took his arrows and walked around a point of land. There he met a young eagle and shot it. He skinned it and tried to put the skin on. It was too small, it reached scarcely to his knees. Then he took it off and went on. After awhile he met another eagle. He shot it and it fell down. It was a white-headed eagle. He skinned it and tried the skin on, but it was too small. It reached a little below his knees. He took it off, left it, and went on. Soon he met a bald-headed eagle. He shot it twice and it fell down. He skinned it and put the skin on. It was nearly large enough for him, and he tried to fly. He could fly downward only. He did not rise. He turned back, and now he could fly. Now he went around the point seaward from Nakōt!ā't. When he had nearly gone around he smelled smoke of burning fat. When he came around the point he saw the people of his town. He alighted on top of a tree and looked down. [He saw that] they had boiled a sealion and that they ate it. When they had nearly finished eating he flew up. He thought: "O, I wish Blue-Jay would see me." Then Blue-Jay looked up [and saw] the bird flying about. "Ah, a bird came to get food from us." Five times the eagle gyrated over the fire, then it descended. Blue-Jay took a piece of blubber and said: "I will give you this to eat. The bird came down, grasped the piece of meat and flew away. "Ha!" said Blue-Jay, "that bird has feet like a man." When the people had eaten enough they slept. Raven hid again a piece of meat. Toward evening they awoke and ate again; then Blue-Jay burned the rest of their food. In the evening they gathered large and small mussels and went home. When the boy came home he lay down at once. They approached the village and Blue-Jay shouted: "Fetch your mussels, Stikua'!" Noise of many feet [was heard] and Stikua' [and the other women] ran down to the beach and carried up the mussels. They tried to rouse the boy, but he did not arise.

The next morning the people made themselves ready and launched their canoe. The chief's son stayed in bed and did not attempt to accompany them. After sunrise he rose and called the women and children and said: "Take urine and wash yourselves, be quick." The women obeyed and washed themselves. He continued: "Comb your hair." Then he put down a plank, took the piece of meat out [from

under his blanket, showed it to the women and said: "Every day your husbands eat this." He put two pieces side by side on the plank, cut them to pieces and greased the heads of all the women and children. Then he pulled the planks forming the walls of the houses out of the ground. He sharpened them [at one end and] those which were very wide he split in two. He sharpened all of them. The last house of the village was that of Raven. He did not pull out its wall-planks. He put the planks on to the backs of the women and children and said: "Go down to the beach, when you go seaward swim five times around that rock. Then go seaward. When you see sealions you shall kill them. But you shall not give anything to stingy people. I shall take these children down. They shall live on the sea and be my relatives."

Then he split sinews. The women went into the water and began to jump [out of the water]. They swam five times back and forth in front of the village. Then they went seaward plowing through the water. Now they went seaward to the place where Blue-Jay and the men were boiling. Blue-Jay said to the men: "What is that?" The men looked and saw the girls jumping. Five times they swam around Blue-Jay's rock. Then they went seaward. After awhile birds came flying to the island. Their bills were [as red] as blood. They followed [the fish]. "Ah," said Blue-Jay: "Do you notice them? Whence come these numerous birds?" The Raven said: "Ha, squinteye, they are your children; do you not recognize them?" Five times they went around that rock. Now [the boy] threw the sinews down upon the stones and said: "When Blue-Jay comes to gather mussels they shall be fast [to the rocks]." And he said to the women, turning toward the sea: "Whale-Killer will be your name; when you catch a whale you will eat it, but when you catch a sealion you will throw it away, but you shall not give anything to stingy people."

Blue-Jay and the people were eating. Then that hunter said: "Let us go home. I am afraid we have seen evil spirits; we have never seen anything like that on this rock." Now they gathered mussels and carried along the meat which they had left over. In the evening they came near their home. [Blue-Jay shouted:] "Stikua', fetch your mussels!" There was no sound of people. Five times he called. Now the people went ashore and [they saw that] the walls of the houses had disappeared. The people cried. Blue-Jay cried also, but somebody said to him: "Be quiet, Blue-Jay; if you had not been bad our chief's son would not have done so." Now they all made one house. Only Raven had one house [by himself]. He went and searched for food on the beach. He found a sturgeon. He went again to the beach and found a porpoise. Then Blue-Jay went to the beach and tried to search for food. [As soon as he went out] it began to hail; the hail-stones were so large [indicating]. He tried to gather mussels and wanted to break them off, but they did not come off. He could not break them off. He gave it up. Raven went to search on the beach and found a seal. The others ate roots only. Thus their chief took revenge on them.

12. ŌPENPEN ITCĀ'KXANAM.

THE SKUNK HER STORY.

A'lta nā'kteXEm qaX ukō'nax. A'lta t'lōL age'tax, tā'qoa-iL.
Now she sang her con- that chieftainess. Now a house she made it, a large
juror's song

2 t'lōL age'tax. A'lta agō'xuqte tē'lX·Em. Ta'ke atxē'gēla-i tē'lX·Em.
house she made it. Now she invited them people. Then they landed the people.

3 Teiā'xuwalteq iqē'sqēs qaX ukō'nax. "Ā, akcema x'itac
He helped her singing blue-jay that chieftainess. "Ah, who there

4 ōxuiwā'yutegō?" "Ā-y- ō'mōa x'ilā'e kLX·iluwā'yutegō." A'lta
they dance?" "Ah, maggots these they dancing. Now

5 Lgitxtā'maē ō'mōa:
they entered the the maggots:
house to dance

"Antsgio'lats, antsgio'lats iqō'ten, iqō'ten. Antsgio'lats, antsgio'lats
"We make it move, we make it move [?] [?]. We make it move, we make it move,

7 iqō'ten, iqō'ten."
[?] [?].

Take nix'inō'tēn iqē'sqēs. AqLilgē'qxo-im LēXt Lqoā'k. Atcō'lXam
Then he joined their blue-jay, He was given in pay one mountain- He said to her
song for his help goat blanket.

9 nyā'k'kala: "LuXLXā'nagō', ōq;ōyō'qxōt!" Take nā'kim: "L;lōp
his wife: "Put it on. old woman!" Then she said: "[?]

10 L;lōp nēx nēx tēu tēu!" "K;a nanō'tkaa," nē'kim iqē'sqēs, "Lē'Xat
[?] [?] [?] [?] [?]" "And indeed," he said blue-jay, "one

11 na qLā'qēwam Lē'x'aōt, pōs namXLXā'nagō it'ō'ktē?" WiXt
[int. conjuror assembles, if you put on a good one?" Again
part.]

12 atktō'pena tgā'ēwam tē'lX·Em gō-y- icq iqē'p'al. "Ā, akcema x'itac
they uttered their song people at in front doorway. "Ah, who then
of house

13 ōxuiwā'yutegō?" "Ā, Lk;Elak;Elā'max x'ilac kLX·Eluwā'yutegō."
they dance?" "Ah, the geese these they dancing."

14 A'lta atgiō'xtamai Lk;Elak;Elā'ma:
Now they entered the the geese:
house to dance

:: Antsgā'yilemē'matsq ē'mal uyā'tstpa gū'tstpa gū'tspa: ::

♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪
We pull it out and it drifts the bay its sea grass, grass grass.

AqLē'luql iqē'sqēs Lk;Elak;Elā'ma kLkēx L'ōk. NōXuina'Xit gō
They carried to him blue-jay geese being blanket. They stood at

17 iqē'p'al tē'lX·Em: "Ā akcema x'itac ōxuiwā'yutegō?" "Ā-y-
the doorway people: "Ah, who then they dance?" "Ah,

18 imō'lekuma:
the elks: "

":: Nā'caikā' antegā'wicilā' poqō'XumāX, acilā' ei'lē, acilā'
♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪
We we hiss [on] bluffs, hiss, ss, ss,

20 ei'lē: ::
♪ ♪
ss."

Ta'ke nix·Enō'tē iqē'sqēs:
Then he joined their song Blue-jay:

- “||: Nā'caikā' antegā'wicilā' poqō'Xumā'X, acilā', ci'lē acilā' ci'lē:||” 1
 “We we hiss [on] bluffs, hiss, ss, ss, ss.”
- Aqē'lukɿ imō'leqan iqē'sqēs. Atcō'lXam uyā'k'ikala: 2
 It was brought to him a young cik [blanket] blue-jay. He said to her his wife:
- “ĒmXLXā'nakō-y- ōq'ōyō'qXut!” Agiō'lXam: “L; lōp L; lōp, nex 3
 “Put it on old woman!” She said to him: “[?] [?] [?]”
- nēx teū teū.” “K; a nauē'tkaa Lē'Xat na qLā'qēwam Lē'x'a-ōt, pōs 4
 [?] [?] [?]” “And indeed one [int. conjuror assemblies, if part.]
- na mXLXā'nakō it'ō'ktē?” WiXt nōXo-inā'Xit tē'l-xem gō iqē'p'al. 5
 [int. you put on a good one?] Again they stood people in the door-way.
- “Ā, akcema x'itac ōXo-inā'Xit, ōxo-iwā'yutegō?” “Ā, Llēq; ā'muke.” 6
 “Ah, who then they stand they dance?” “Ah, the wolves.”
- “Nē'saikā' qLE'nsxit nā'tkankuē'l k; a ex-tā'mtx-i'x. A, 7
 “We we haul with our [?] and the deer fawn. Ah,
- qLLEncā'nEMkōti'keā kōti'kea kōti'kea.” 8
 we have our faces blackened, blackened, blackened.”
- Nix-nō'ti iqē'sqēs. AqLē'lukɿ Llē'q; aml klkēx L'ōk. 9
 He helped blue-jay. It was carried wolves being blanket. singing to him
- Aktexā'mal ō'PENPEN tā'nox: 10
 She sang much her skunk separate: conjuror's song
- “AXlā'wat, axlā'wat, untāmēwā'lema qix' iqē'sqēs ā, qix' iqē'sqēs.” 11
 “Together, together, our dead people that bluejay, that bluejay.”
- A'lta nē'k'im iqē'sqēs: “Mō'pa kē'sa-it. Ngē'ma.” “Nā2, hō'ntcin 12
 Now he said blue-jay: “Go out robin. I shall speak.” “No, do not
- ēmilq;ē'latex-ita. Ā'xka xilgē'ma i'kta iaxagelā'xō. Qāna qēna 13
 you will be a silent one She she will speak what she resolves it. When if [int. part.] part.]
- mōlā'ma?” 14
 you say to her?”
- Ta'ke wiXt nōXoinā'Xit tē'l-x-em. “Ā, akcema x'itac 15
 Then again they stood people. “Ah, who then
- klgūwā'yutekō?” “Leayā'muke.” A'lta alX-Eluwā'yutek Leayā'muke. 16
 they dancing?” “The grizzly bears.” Now they danced the grizzly bears.
- Iō'Lqtē alX-Eluwā'yutek gō wē'wulē. Ta'ke alē'k'im lgōLē'LEXEmk 17
 Long they danced in the interior Then he said a person of the house.
- gō k'ulā'xanē: “Qantsi'x altpā'ya? LāmKXa tikena? K; a iō'Lqtē 18
 at outside: “When they go out? Only these [int. part.], And long
- ta'ke alX-Eluwāynl.” Take nē'k'im Leayā'muke ilā'Xak; emana: 19
 then they dance much.” Then he said the grizzly bears their chief:
- “La'keta x'ila-y- ē'ka qLXā'xo-il? L;ē'XL;EX ania'xō-y- i'La'l'a. 20
 “Who that thus saying much? Tear I shall do it his body.
- Nluwu'faya.” “Nai'kXa-y- ē'ka anxā'xo-il. E'natka giā'neptēma. 21
 I shall eat him.” “I thus I said much. One side only my braid.
- Manix anLE'lgap'ax lgōLē'LEXEmk, nāket naxl'wulX ōō'lax, 22
 When I enter him a person, not he gets high up the sun,
- ā'nqatē alō'meqtx.” Take atelō'lXam tiā'cōlal: “Ai'aq a'lta 23
 already he dies.” Then he said to them his relatives: “Quick now
- lxō'pa. Ā'telaktike Lx-Eluwā'yuteko. Tal; ōkulai'tanema 24
 we will go out. They next they dance. Behold the arrows
- qEXKE'xtena.” Ta'ke ā'LElaktike Lents;E'xuks LXEluwa'yutekō. 25
 they growl.” Then they next the Eñts;xs they danced.
- A'lta lkeikemuXulā'ma ilē'ē Lents;E'xuks: 26
 Now they beat fast time the ground the Eñts;xs: [made shake]
- “Āntsgio'layā' ilē'ē qtentsā'ēwē gēNE'ma,” alē'k'im 27
 “We made it shake the ground our legs small,” they said

nē'k'im	kā'sa-it:	"Iā x'ix' ē'kik.	Mā'mkXa	na mā'kxemt?	Ā'xka	1	
he said	robin:	"Iā this one.	You alone	[int. you see it? part.]	She		
xElgē'mai	i'kta-y.	axagElā'xō."	Qoā'nemi	ateiō'lXam	iā'xk'un	2	
she will say herself	what	she will do herself."	Five times	he said to him	his elder brother		
iupā'ya.	Nāket	ayō'pa skā'sa-it.	A'lta	na-ixa'lqamx	iqē'sqēs:	3	
he shall go out.	Not	he went out robin.	Now	he shouted	blue-jay:		
"Ugō'ōieqe	ō'penpen.	Ē'teats;a	agia'laut	qa ik;uanō'm	agia'xo il."	4	
"She a farther	skunk.	Her sickness	she makes on when him	potlatch	she always makes."		
Pō naxe'lwicqe,	ac iā'xkatē	ac ē'k' ilapx'il	ničilgā'kxo-it	ē'kolē.		5	
Blowing	she farts,	and	and	falling over	he lay on his back	the whale.	
Ateiō'pewē	iqē'sqēs.	Ayugōō'L;ō it	ayawēā'yakuit.	A'lta	aqā'yaxe	6	
He blew him away	blue-jay.	He flew away and stuck to it	he was squeezed into a hole.	Now	it was cut		
qix' ē'kolē.	Kanauwē'	tē'lx'Em	atgā'yaxe.	Qā2xtcē	na-ixe'lqamx	7	
that whale.	All	people	they cut it.	Intending	he shouted		
iqē'sqēs:	"Laq ^u nē'xa	kā'sa-it."	Aqiō'tetXum,	ka'nauwē	aqā'yaxe,	8	
blue-jay:	"Take out	do me robin."	It was finished,	all	it was cut,		
tex'ī	ayōē'wulXt	kā'sa-it,	tex'ī	Laq ^u atēā'yax.	A'lta iā'mkXa	qix'	9
then	he went up	robin,	then	take out	he did him.	Now only that	
ē'lwulē	atēā'yaxe	iqē'sqēs.					10
its meat	he cut it	blue-jay.					

Translation.

A chieftainess sang her conjurer's song. She made a large house and invited the people. The people landed. Blue-Jay was the chorus leader of the chieftainess. "Who are those outside who want to dance?" "Ah, the maggots; they will dance." Now the maggots entered; they sang: "We make move the rotten meat; we make move the rotten meat." Blue-Jay joined their song and they gave him a mountain goat blanket in payment. He said to his wife: "Put it on, old woman." But she replied; "Llop, Llop, nēq, nēq, teu, teu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now other people sang in front of the door. "Who are those who want to dance?" "Ah, the geese; they want to dance." Now the geese entered; they sang: "We pull out the sea-grass, the sea-grass, the sea-grass, and it drifts away." They gave Blue-Jay in payment a blanket made of geese skins. Other people stood at the door. "Who are those who want to dance?" "Ah, the elks; they want to dance." Now they entered and sang: "We hiss on bluffs; we make z-z-z on bluffs." Blue-Jay joined their song: "You hiss on bluffs." They gave him a blanket made of the skin of a young elk in payment. He said to his wife: "Put it on, old woman." She replied: "Llop, Llop, nēq, nēq, teu, teu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Again people stood at the door. "Who are those who want to dance?" "The wolves; they want to dance." They entered and sang: "We carry deer-fawns in our mouths; we have our faces blackened." Blue-Jay joined their song and they gave him a wolf blanket in payment.

The chieftainess, the skunk, was singing by herself: "Blue-Jay's and my ancestors used to keep company." Blue-Jay said to his brother: "Robin, go out, I shall speak to her." Robin replied: "No, be quiet, do not speak to her, she will say herself what she resolves to do. Do not speak to her."

Then more people stood in front of the door. "Ah, who are those who want to dance?" "The grizzly bears." Now the grizzly bears danced. They danced a long time in the house. Then a person said outside: "When will they go out; do they think they alone want to dance?" Then the chief of the grizzly bears said: "Who is talking there? I shall tear him to pieces; I shall eat him." "I am talking; I have a braid on one side of my head only. When I enter a man in the morning he must die before noon." Then the grizzly bear said to his people: "Let us go out and let them dance. Behold the arrows are growling."

Next the birds *Ēnts*;x danced. They sang in a rapid movement: "Our legs are small, but we make the ground shake." Blue-Jay said: "Ha, how miserable are your legs, they will make the ground shake! Be quiet, you bad people." The birds danced and after a little while the house began to shake. Blue-Jay arose and said: "Slowly, slowly, slowly, younger brothers, the house will fall." The birds finished dancing, and next the gray cranes began to dance. Coyote was their husband. He sang his shaman's song, "Do not look back, younger sister, because you cause our children to make mistakes." Then he bit one of the children and tore off his neck. After they finished dancing the rabbits came and sang: "Step aside, step aside, post, heha, heha, I will shoot you, heha, heha!" He spanned his bow and Blue-Jay said: "Step aside for my younger brother, post, heha, else he will shoot you, heha!" They gave him a blanket made of rabbit skins. [Blue-Jay gave it to his wife and said:] "Put it on, old woman." She replied: "Llop, Llop, *nēq, nēq, teu, teu.*" "O, yes," remarked Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now the chieftainess continued to sing her conjurer's song: "Blue-Jay's and my ancestors used to keep company, *m-m-m-m.*" Again Blue-Jay said to his brother: "Go out, Robin, I am hungry. She shall kill the whale quickly." Robin replied: "Iä, do you think you alone see this? She will say herself what she wants to do." Five times Blue-Jay said to his elder brother to go out, but Robin did not leave the house. Then Blue-Jay shouted: "The skunk is a wind-maker; she will make sick those whom she invited to the dance." She made wind and the whale fell down dead right there. Blue-Jay was blown away and he was caught in a knot-hole in the wall, in which he stuck. Now the people cut the whale. Blue-Jay cried: "Take me out, Robin, take me out." When the whale was all cut, Robin went up and took him out. Then Blue-Jay cut the meat only.

13. SKĀ'SA-IT ICTĀ'KXANAM KĀ IQĒ'SQĒS.

ROBIN THEIR MYTH AND BLUE-JAY'S.

- Cxēlā'itX ckā'sa it. Ā'lta-y-ō'lō-y- age'etax. QāxLxnaā'Lax: 1
There was robin. Now hunger it did him. One day:
- "Ai'aq, mxe'ltXuitek kā'sa it," nē'k'im iqē'sqēs. A'lta ā'etā gō 2
'Quick, make yourself ready robin," he said blue-jay. Now they two to went
- wē'kua. Gō-y-ēnlē'x'atk aexgā'mita. Take naēxe'lqamx: "Ā, 3
the ocean. In a slough they were in canoe. Then he shouted: "Ah,
- mxātālā'ptek gitsā'kxēwā'm!" Take naxe'lqamx gitsā'kxēwām. 4
come shoreward sleeper." Then she shouted the sleeper.
- Ē'malna nēlā'et. Take wiXt na-ēxe'lqamx iqē'sqēs: "Xoā'u 5
Seaward from she was. Then again he shouted blue-jay: "Why him
- mxalē'Lx? Qtumgelō'kstxa, iqso'telōtelō tiā'cwit." Take wiXt 6
do you go seaward? Something is carried [a bird with long legs] his legs." Then again to you.
- naxe'lqamx gitsā'kxēwām. Q;ōā'p ē'malna nēlā'ēt. WiXt 7
she shouted the sleeper. Nearly seaward from him she was. Again
- ateō'lXam: "Xoā'u mxalē'Lx? Qtumgelō'kstxa, iqso'telōtelō 8
he said to her: "Why do you go seaward? Something is carried to [a bird with long legs] you.
- tiā'cwit." Qoā'nemi atcā'lqamx. Alā'xti naxa-igē'egiptek. A'lta 9
his legs." Five times he called her. Next she swam shoreward. Now
- atcā'lek'ike. Aci'Xkō a'lta. Aegakqā'na-it ictā'k;ētēnax. 10
he speared her. They two went home now. They put it into the canoe what they had killed.
- AcXgō'mam; ā'etōptek. Atciō'lXam iā'Xk'un: "Mxe'lgilx, 11
They arrived at home; they went inland. He said to him his elder brother: "Make fire,
- kā'sa-it!" Na-ixe'lgilx skā'sa-it. A'yulx iqē'sqēs, atcōlā'taptek 12
robin!" He made fire robin. He went seaward blue-jay, he carried it inland ward
- iā'k;ētēnax. A'lta nixe'lgēxs iqē'sqēs. Ta'ke nē'k'im skā'sa-it: 13
what he had killed. Now he cut blue-jay. Then he said robin:
- "Nai'kXa Lgā'liet, nai'kXa Lgā'mōkuē, nai'kXa ūgō'k'ultein." 14
"My my tail, my my flesh under the chin, my my head."
- "a'ke nix'e'lX'a iqē'sqēs: "Mxelgē'x-ēalē, mxelgē'x-ēalē. Tgiā'xō 15
Then he became angry blue-jay: "You ask for it, you ask for it. They will eat it
- Q;itēnsē x'ik ē'kta aqēmē'lua." Ta'ke nige'tsax kā'sa-it. 16
Q;itēnsē this that it was killed for you." Then he cried robin.
- Atciō'egam iā'xōtekin. Ayō'pa. A'lta nige'tsax k^uLā'xanī. 17
He took it his work. He went out. Now he cried outside.
- ALā'xōl; nixe'lgixe iqē'sqēs. Take ateige'lxēm iā'xk;un: 18
He finished he cut blue-jay. Then he called him his elder brother:
- "Mā'tp'la, mā'tp'la Lmē'xauyam Lmā'mōkuē mai'kXa, Lmā'mōkXue 19
"Come in, come in you poor one, your flesh under yours, your flesh under the chin the chin
- mai'kXa; ōmā'k;ultein mai'kXa; Lmā'lēet mai'kXa." Ta'ke ā'yōp! 20
yours; your head yours; your tail yours." Then he entered
- skā'sa-it. A'lta aexgē'kteikt ictā'lekteal; ta'ke aexLxā'lem. Iō'Lqtē 21
robin. Now it was done what they roasted; then they ate. A long time
- aexē'la-it. Nix-gē'qauwakō iqē'sqēs. "Kā'sa-it," atciō'lXam 22
they stayed. He dreamt blue-jay. "Robin," he said to him to
- iā'xk;un, "aqantgā'lemam; anx-gē'qauwakō nuguilā'ita." Ta'ke 23
his elder brother. "people came to fetch us; I dreamt I shall cure by means of sorcery." Then

- 1 **acxēlā'it.** A'lta Lō'itet iLxēNēnē'mate. Q;oā'p aLxē'gēla-ē,
they two stayed. Now they came they who waited while Nearly they landed,
traveling.
- 2 **ackugoā'laqt** a'lta ōgoē'xgoēx. Nexā'ēgila-ē. Aqio'lXam iqē'sqēs:
they two recognized now the ducks. They landed. He was told blue jay:
- 3 **"Ā, ayin'uyā'xit imtā'qix.** Iamtgā'lemam, migēlā'ēta-ē." Nē'kim
"Ah, he chokes your brother- I came to fetch you, you shall cure him by He said
in-law. means of sorcery."
- 4 **iqē'sqēs: "ntō'ya."** A'lta acxe'ltXuitek iqē'sqēs. A'lta ā'eto.
blue-jay: "We will go." Now they made themselves blue-jay. Now they
ready went.
- 5 **Ateio'lXam iā'xk'un:** "Mgē'ma kā'sa-it: 'ĒXt ikak;ō'Litx-
He said to him [to] his elder brother: Say robin: One lake
- 6 **gitxalemē'mtōma igō'n ē'nata.** Ē'ka mōlā'ma manix anigēlā'ētaē."
she will pay us for curing also one side. Thus you will say when I cure him by means
him of sorcery."
- 7 **Nē'kim skā'sa-it: "Ā'yipē!"** Acxē'gila-ē. A'lta cka ci'lleill nya'lutek
He said robin: "Well?" They landed. Now and rattling his breath
- 8 **iteā'k'ikal ōgoē'xgoēx.** A'lta ayugūē'la-it iqē'sqēs:
her husband the duck's. Now he cured him by blue-jay:
means of sorcery
- Ka iaXā'lak, ka iaXā'lage/ kaxuntā'gemēmto'm agun ā'nata.

- And both sides, and both sides we are paid for curing him and its one side.
- 10 **Kulā'yi tā'noxuē ōqōē'xqōēx axēnō'tēm:** "Qōē'x ā'nata
Far another [song] the female duck helped singing: "Qōē'x one side
- 11 **Lemtāltx-Enā'n."** Ā, Laq° atēā'ēxax qax ēn'ō'L;ō-it. T'ayā'
your nephews!" Ah, out he made it that what choked him. Well
- 12 **ateā'yax, t'ayā' nē'xax.** A'lta aektōpā'yaLx etā'kemē'mtōm
he made him, well he got. Now they gathered what they had received
in pay for curing him
- 13 **mōket ōkuni'm pāl.** A'lta aci'Xgō acge'tōkL. AcXgō'mam.
two canoes full. Now they went they carried them. They came home.
- 14 **Actō'kXuiptek tetā'at.** Ka'nauwē actō'kXuiptek. A'lta acxē'la-it,
They carried inland their roots. All they carried inland. Now they stayed,
- 15 **acge'tax tetā'at.** Aektō'2tetXōm ka'nauwē qō'ta tetā'at.
they ate their roots. They finished all those roots.
- Ta'ke wiXt nixgē'qauwakō iqē'sqēs: "Kā'sa-it," atēio'lXam
Then again he dreamt blue-jay: "Robin," he said to him [to]
- 17 **iā'xk;un, "Nix'gē'qauwakō aqEntgā'lemam, nōguēlā'ētaē."** Mank
his elder brother, "I dreamt people came to fetch us. I shall cure him by. A little
means of sorcery."
- 18 **k'sā'xali nā'xax ōō'Lax;** acgē'Elkel ikani'm, ā'k;amōketike.
up became the sun; they saw a canoe, two in canoe.
- 19 **Nixā'2gila-ē ikani'm.** Ā'tgatptek a'lta mō'ketike tq;ulipXunā'yu.
It landed the canoe. They came inland now two youths.
- 20 **Acā'2tptegam a'lta LLeq;ā'muke Letā'q;olipx.** Aqio'lXam iqē'sqēs:
They came inland now the wolves their youths. He was told blue-jay:
- 21 **"Kamtgā'lemam. Ōntēā'hatlau ayan'ō'L;ō-it."** Nē'kim iqē'sqēs:
"We came to fetch you. Our virgin is choking." He said blue-jay:
- 22 **"Ntō'yaa."** Lā2, a'lta acxe'ltXuitek iqē'sqēs kĴa skā'sa-it.
"We shall come." Some time now they made themselves blue-jay and robin.
ready
- 23 **Ateio'lXam iā'xk;un iqē'sqēs:** "Ma'nix nūguilā'ita, iā'xka iā'qoa-iL
He said to him [to] his elder brother blue-jay: "When I cure him by that large
means of sorcery,
- 24 **iqō'mxōm, iā'xka migintēiā'k'tia.** Mgē'max: 'xix-ō'yax qē'La-it."
basket, that point to it. Say: 'That there somebody is in
it [spirit of disease]."
- 25 **Nē'kim skā'sa-it: "Ā'yipē."** Acxā'2gila-ē iqē'sqēs. A'lta cka
He said robin: "Well." They two landed blue-jay. Now and

te;ē'kte;ēk ugō'mokuē qaX ōhō't'lau. Take ayō'La-it iqē'sqēs. A'lta
almost out of her throat that virgin. Then he stayed blue-jay. Now

yukuēlā'ēta-i:

he cured her by means of sorcery:

I'kta qia yā'lōc qau ōk;ō'skes ko nā'xumLxiō'gux ōgō'mokue.

What if in there that girl it gets curled up her throat.

Ta'ke nē'k'im skā'sa-it: "x'ix'ō'yax qē'La-it." Ateigē'teiciaktē qix.
Then he said robin: "That there somebody is in." He pointed to it that

iā'qoa-iL iqō'mxōm. Aqio'ik'teō iqō'mxōm. Aqigēlō'tx'emit. ka'sa-it.
large basket. It was taken down the basket. It was placed near him robin.

A'lta ē'ka nē'xax ka'sa-it; qiax iā'qoa-iL, tex'i ateigē'teiciā'qtxē
Now thus did robin; if a large one, then he pointed at it.

iqō'mxōm. Lāq° ate'i'ax qix ē'kta yan'ō'L;ōx. A'lta imō'lak
the basket. Out he made it that something choking her. Now an elk

uyā'q;oxL. Aqeilgēmēmōm pāl mōket ōkuni'm L;ōlē'ma cxe'lak
its knee. He was paid for curing her full two canoes meats mixed

k;a-y-ō'pXul. A'lta aci'Xkō. Iō'L;L aci'xax a'lta. AcXgō'mam
and fat. Now they went home. Glad they became now. They came home

gō te'etaql; actō'kXuiptek qō'La L;ōlē'ma. Pāl nō'xōx te'etaql.
to their house; they carried inland that meat. Full became their house.

Translation.

There were Blue-Jay and Robin. Once upon a time they were hungry. Blue-Jay said: "Make yourself ready, Robin." And they went to the sea where a slough was left by the receding tide. They were in their canoe. Blue-Jay called: "Come ashore, sleeper!" [name of a large fish]. The sleeper shouted [in reply], but it was far away from the shore. Blue-Jay called again: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Again the sleeper shouted; he was nearer the shore now. Blue-Jay repeated: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Blue-Jay called him five times; then he came ashore. Blue-Jay speared him and he and his brother went home after they had thrown the fish into their canoe. They reached their home and went ashore. Blue-Jay said to his brother, "Make a fire." Robin made a fire. Blue-Jay went and carried the fish up to the house. He cut it and Robin said: "I will have its tail, I will have its breast, I will have its head." Then Blue-Jay became angry: "You want to have everything for yourself; the Q; tē'nse* are going to eat what has been killed for you." Then Robin cried; he took his work and left the house. He cried outside. Blue-Jay finished cutting the fish. Then he called his elder brother [and said]: "Come in, come in, you poor one, you shall have the breast, you shall have the head, you shall have the tail." Then Robin came in. When the fish was roasted they began to eat.

After some time Blue-Jay dreamed, and he said to his elder brother: "Robin, I dreamed people sent for us; I was to cure a sick person." After some time people came in a canoe, wailing. When they had almost

* An imaginary tribe.

reached the shore they recognized the duck. She landed and said to Blue-Jay: "O, your brother-in-law is choking. I came to fetch you; you shall cure him." Blue-Jay replied: "We shall go." They made themselves ready to go. They went, and he said to his elder brother: "Robin, you must say, 'She shall give us in payment one lake and one-half of another lake.' Thus you must say when I cure her." Robin said: "All right." They landed. The duck's husband was breathing heavily. Now Blue-Jay began to cure him and Robin sang: "You shall pay us both sides of one lake and one side of another lake." One of the ducks who sat at some distance sang differently: "Qoē'x, one side shall be yours, my nephews." Then Blue Jay took out the morsel which was choking the duck and made him well. He recovered. Now [Robin and his brother] dug roots on the place which they had received in payment. They gathered two canoes full and went home. They arrived at home. They carried their roots up to the house. They stayed there for some time. They ate all their roots. Then Blue-Jay dreamed again. He said to his elder brother: "Robin, I dreamed that people sent for us; I was to cure a sick person." In the afternoon they saw a canoe coming; two persons were in it. They landed and two young men came up to the house. They were the young wolves. They said to Blue-Jay: "We come to call you; a girl of our family is choking." Blue-Jay replied: "We shall go." After some time he and his brother made themselves ready, and he said to his elder brother: "When I cure her you must point to the largest basket and say, 'There is the spirit of the disease.'" "All right," replied Robin. They landed, and when they came to the house the girl was almost suffocated. Then Blue-Jay began to cure her. He sang: "What is it that is in this girl? Her throat is all twisted up." Then Robin said, pointing to the largest basket: "It is in that large basket." The wolves took it down and placed it near Robin. Robin continued to do so, and pointed to all the large baskets. Then Blue-Jay took out what had choked the girl; it was the kneepan of an elk. Then they gave them in payment two canoes full of meat and grease. They went home and now they were satisfied and carried the meat up to the house. Their house became full.

14. IQĒ/SQĒS K;A IŌ'I ICTĀ'KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

- Oxēlā'itx. iqē/sqes k;a uyā/xk'un. Ka'nauwē Lēalā'ma 1
There were blue-jay and his elder sister. All days
- akLōlā'lep̄ta-itx ik;Enā'tan. "Qō'i tkalai'tanEma mtāx," agiō'lXam 2
she always dug potentilla roots. "Shall arrows make," she said to him
- uyā/xk'un. "Itci'pōte atgiumē'qla-itx tlalā'xuke, tqōēxqōē'xuke, 3
his elder sister. "My buttocks they always lick it the birds, ducks,
- tk;Elakelā'ma, tmōnts;ikts;ē'kuks." Nē'k'im iqē/sqes: "Ā'ka 4
geese, tail ducks." He said blue-jay: "Thus
- anxe'lux." Nē'kteuktē, wiXt nō'ya akLōlā'pam uyā/xk'un. Atci'tax 5
I think. It got day, again she went she dug his elder sister. He made
- tkalai'tanEma atelō'kXol;. A'lta ā'yō. Ateō'xtkinemam uyā/xk'un. 6
arrows he finished them. Now he went. He searched for her his elder sister.
- Kā klōlā'lep̄t IŌ'i, ā, LE'xLEX ilā'pōte nē'xax. Naxe'lXēgō, gōyē' 7
Where she always dug IŌ'i. ah, noise of her anus became. She looked back, thus
- nā'xax. A'lta eix'elā'tit iqē'sqes. Gō itcā'pōte: "Anā'x, xix'ik 8
she did. Now he spanned his blue-jay. At her anus: "Anah, this
- kx'siā'kulq;ast!" Aga ēxe'cgam uyā'pL;ikē. Agiō'lXam: "Xō'ta, 9
squint eye! She took it from him his bow. She said to him: "These,
- Xō'ta tlalā'xuke ōxoelā'itx." Itā'maē agiā'wax. Iā'maē agē'lax 10
these birds they are." Shooting she did them. Shooting she did him
- ēXt icimē'wat. Ayā'pXela qix' icimē'wat. Agiō'lXam Liā'uX: 11
one male mallard duck. His grease that male mallard duck. She said to him her younger brother:
- "Ā'iq inē'Xkō. Manix mXgō'mama cemā'leq, cemā'leq, 12
"Quick go home." When you arrive at home nose ornament, nose ornament,
- antelē'ma. Iā'mqa iqā'naks megangelō'tka k;a tgā'pa-it." 13
bring them to eat. Only a stone keep for me and its rope."
- "Ā'ka anxe'lux," nē'k'im iqē'sqes. Nē'Xkō iqē'sqes. A'lta atcē'klata 14
"Thus I think, he said blue-jay. He went blue-jay. Now he plucked it
- qix' icimē'wat. AteLā'2kXōL; atcē'klata. Lqui'nemiks tga'a IŌ'i. 15
that male mallard duck. He finished he plucked it. Five her chil- IŌ'i.
- Ta'ke Lq;u'pLq;up atcā'yax qix' ē'pXill; iā'pXela icimē'wat. A'lta 16
Then cut he did it that grease: its grease the male mallard duck's. Now
- k;au'k;au atcē'lgax qō'lac Lkā'eōcinike, IŌ'i tga'a. Na-ixe'lgilX: 17
tie he did it to them those children. IŌ'i her chil- He made a fire:
- "Ā'ac amexā'nemiL; ōō'leptekiX. Mekanauwē'tike mexLxē'gō 18
"Quick put your faces to the fire fire. You all look into the fire
- iau'a mā'Lnē." A'lta atciupō'nit iqā'nake, gōyē' iā'qā-il. A'lta 19
there to the middle. Now he put it up a stone, that large. Now
- alxe'lXēgō iau'a-y. ōō'leptekiX. A'lta ayō'sku-it qix' ē'pXill. 20
they looked into there the fire. Now it became warm that grease.
- A'lta alklō'miql Liā'qxateau. Nā'Xkō IŌ'i. Agixā'laqtē. Age'lēlkel 21
Now they licked it off it fat. She went IŌ'i. She opened the door. She saw them
- tga'a. A'lta exLā'llt ctā'xōst. Aksō'pēna iau'a wē'wulē. Yukpā' 22
her chil- Now flushed their faces. She jumped then into the house. Right here

- 1 qix' iqā'naks ayageItē'mEx-it. Iā'xkatē nā'ek;ElapXuitē. Iā'2Lqtē
that stone it hit her. There she fell over. A long time
- 2 nuqunā'etix't; naxā'latek, atcalā'takō. "Nā2, xix' ksiā'qulq;ast!
she lay there; she arose, she recovered. "Anah, that squint eye!
- 3 Ē'ka na ayamō'IXam?" AquXō'kXuit tga'a mā'Xōlē.
Thus [int. part.] did I say to you?" She threw them her children from the middle to the sides of the house.
- 4 "Ayamō'IXam: 'Mā'nx-E, mā'nx-E mitelemā'kō.' Ayamō'IXam,
"I said to you: 'A little, a little give them.' I said to you.
- 5 'Ōqunā' amsgangElō'tka." "Ā'kā auxE'Lux," nē'k'im iqē'sqēs,
"The stomach keep for me." "Thus I thought," he said blue-jay,
- 6 "k;ā mai'kXa tān tei t;aya' amEnō'IXamx?"
"and you some [int. part.] good you say to me?"
- Agio'IXam wiXt Lgā'uX Iō'i: "Qō'i ikani'm amē'nElax, ē'cowitq
She said to him again her younger brother Iō'i: "Shall a canoe you make it for me, a leg
- 8 L;ā'ap." "Ā'ka auxE'Lux," nē'k'im iqē'sqēs. Nā'k'im Iō'i: "Ta'ke
fitting." "Thus I think," he said blue-jay. She said Iō'i: "Then
- 9 k;ē xix' ik;Enā'tan; a'lta iau'a ē'natai nō'yima manix
nothing these potentilla roots; now then on the other side I shall go often when
- 10 mLiḡō'L;ā qix' ikani'm." "Ā'ka auxE'Lux," nē'k'im iqē'sqēs.
you finish that canoe." "Thus I think," he said blue-jay.
- 11 Kawi'X ā'yō iqē'sqēs. AtelIE'ltgipa ē'ekan. Ateio'quna-itx iā'ōwit;
Early he went blue-jay. He hollowed out a cedar. He put into it his leg;
- 12 ateiā'kqana-itx. Atelē'kXōL; ikani'm iqē'sqēs. Ateio'IXam
he put it into the canoe. He finished the canoe blue-jay. He said to her
- 13 uyā'xk'un: "Ta'ke anLē'kXōL; qix' ikani'm." Ā'etō acgiusgē'IXam.
his elder sister: "Then I finished it that canoe." They went they took it to the water.
- 14 Actō'yam gō uyā'xk'un. Agē'elkel Iō'i qix' ikani'm. A'lta ē'wit
They arrived at his elder sister. She saw it Iō'i that canoe. Now a leg
- 15 L;āp. "Nāx, xix' ksiā'kulq;ast! Ē'ka na ayamō'IXam?
fitting. "Anah, that squint eye! Thus [int. part.] did I say to you?
- 16 Ayamō'IXam Lā'k;ayax Lgiō'ktell." "Ā'ka auxE'Lux," nē'k'im
I said to you one man in canoe carrying." "Thus I thought," he said
- 17 iqē'sqēs, "k;ā mai'kXa tā'n tei wuk; amEnō'IXam?"
blue-jay, "and you something [int. part.] straight you say to me?"
- 18 Nē'kteukte wiXt. A'lta ē'kūn wiXt atē'yax iqē'sqēs ikani'm.
It got day again. Now another again he made it blue-jay canoe.
- 19 A'lta it;ō'kti ikani'm, Lā'k;ayax Lgiō'ktell. A'lta agio'ktel
Now a good canoe, one man in canoe carrying. Now she carried it
- 20 uyā'xk'un.
his elder sister.
- Lē'lē aLxē'la-it. Agio'IXam uyā'xk'un: "Qō'i amulē'mēxa-itx.
Long they staid. She said to him his elder sister: "Shall you marry.
- 22 Lē'gil amlō'cgamx. ALGengelge'cgelilx Lēlā'lipi, kana'xtei
A woman take her. She shall help me digging, but
- 23 Lmē'melōet." Nē'k'im iqē'sqēs: "Ā'ka auxE'Lux." Nō'meqt
a dead one." He said blue-jay: "Thus I think." She was dead
- 24 ilā'xak;Emāna-y- uyā'xa qō'Laē ēXt giLā'IXam. Ā'yō pō'lakli ka
their chief his daughter those one people of town. He went at dark and
- 25 Lāq° atē'xōm iqē'sqēs. Kawi'X nixē'gēla-i ka atē'IXam uyā'xk'un:
take out he did her blue-jay. Early he landed and he said to her his elder sister:
- 26 "A, Nō'La anLē'gēla-i Lmē'melōet, āka qē amEnō'IXam." "Nāx,
"Ah, that one I land here the dead one, thus as you said to me." "Anah,
- 27 xix' ksiā'qulq;ast! Lq;ēyō'qxot ayamō'IXam mLnegā'ma. Ai'aq
that squint eye! an old one I said to you you shall take her. Quick
- 28 Lē'k"La iau'a tiō'LEma." A'lta ayō'tetēō iqē'sqēs. Lāq° alē'xax
carry her there to the supernatural beings. Now he went out blue-jay. Cut off he did it

- Lā'yaqō ka'nauwē2. Iā'qxulqt, ā'yō kā ōxoelā'itix' tiō'LEMA. 1
his hair all. He cried, he went where they were the supernatural beings.
- Atgilteā'ma aqixENē'matē. AtgE'pa tiō'LEMA. "Āk; ē, Liā'xauyam 2
They heard him somebody cried. They went the super- "Oh, the poor one,
- iqē'sqēs. Iā'xka xik ēxENx'ENē'matē. Lō'nas uyā'xk'un Xau 3
blue-jay. He that he cried traveling. Perhaps his elder sister that one
- ō'meqt." Ixā'xo-il iqē'sqēs: "Ā-y- ōgu'kikala!" "Lō'nas uyā'lē 4
dead." He said much blue-jay: "Ah, my wife!" "Perhaps his sister
- Xauq, teā'xo-il uyā'kikala." Nixā'gila-ē iqē'sqēs. Aqagē'la-it 5
that, he sn'rs his wife." He landed blue-jay. She was cured by means of sorcery
- qēxtē. Aqēwā'amtexōkō: "Qantsi'x ka nō'meqt?" Nē'kim: 6
intending. He was asked: "How many [days] and she is dead?" He said:
- "Tā'anLkī nō'meqt." "Ā, mō'ya gō-y- ēXt gitā'IXam, La'cka 7
"Yesterday she died." "Ah, go to one people of a town, they
- Lktō'kul L;pāq aLklā'x ē'Xtē kṛā'o-itēt." Nē'kim iqē'sqēs, ā'xka-y 8
they know heal they do them one sleep." He said blue-jay, that
- ōō'Lax atcō'mel ka nō'meqt. WiXt ā'yō iqē'sqēs. Qaxā'2 kulā'i 9
day he bought her and she died. Again he went blue-jay. When far
- ka ayā'kxoyē. Wāx nē'ktenktē; wiXt ā'yō iqē'sqēs kā-y- ōxoē- 10
then he slept. On the next it got day; again he went blue-jay where they
- lā'itx' tiō'LEMA. WiXt ē'qxelqt atgilteā'ma. AtgE'pa tiō'LEMA: 11
were the supernatural Again a crying one they heard him. They went out the supernat- ural beings.
- "Ā, iqē'sqēs Liā'xauyam xik ixENxENē'matē; Lōnas uya'xk'un 12
"Ah, blue-jay the poor one that he cries traveling; perhaps his elder sister
- nō'meqt." Ixā'xo-il uyā'kikala ō'meqt. Nixā'2gila-ē iqē'sqēs. Ā'tgELx 13
died." He always said his wife was dead. He landed blue-jay. They went to the beach
- tiō'LEMA. Aqigā'luLx iqē'sqēs. Ā, nēxgu'litsk iqē'sqēs: "Ā'xka-y 14
the supernatural. They went down blue-jay. Ah, he told them blue-jay: "That
- ōō'Lax anō'mel ka nō'meqt. Ayamegō'tk'iam meagelā'ēta-i." 15
day I bought her and she died. I brought her to you you cure her."
- Aqō'kumam uyā'kikal iqē'sqēs. Aqio'IXam: "Qantsi'x ē ta'ke 16
She was looked at his wife blue-jay's. He was told: "How many then
- nō'meqt nā'qxōiē?" "Ā, mō'keti ta'ke nā'qxōiē." "Ā, mō'k'ia 17
she is dead sleeps?" "Ah, two then sleeps." "Oh, carry her
- gō-y- ēXt gilā'IXam; La'ska Lklō'kul mō'keti qlā'o-itt L;pāq 18
to one people of a town; they they know two sleepa heal
- aLklā'x." WiXt ā'yō iqē'sqēs. Kulā'yi ā'yō; ayā'qxōiē. Kawī'x 19
they do her." Again he went blue-jay. Far he went; he slept. Early
- wiXt nexē'lōkō. A'lta wiXt ā'yō. Ayō'yam gō-y- ēXt itā'IXam. 20
again he awoke. Now again he went He arrived at one their town.
- Aqilteā'ma iqix'ENē'matē. Nō'xaua k'āLā'xanē qō'tac tē'lX'Em: 21
He was heard he cried traveling. They ran outside those people:
- "Liā'xauyam iqē'sqēs; Lō'nas ūyā'lē ō'meqt." Iā'qxulqt. Nixā'2gila-ē 22
"The poor blue-jay; perhaps his sister died." He cried. He landed
- iqē'sqēs. Ā'tgELx tiō'LEMA. A'lta itē'teike qaX ōō'kuil. Aqio'IXam: 23
blue-jay. They went the supernatural Now stinking that woman. He was told:
- beach
- "Teē'xē ta'ke nā'qxōiē?" "Ā, ta'ke Lō'nē nā'qxōiē." Aqlō'cgam lteuq 24
"How many then her sleeps?" "Ah, then three her sleeps." It was taken water
- eka aqoniā'2nakō. Aqio'IXam: "Mō'k'La gō-y- ēXt gilā'IXam; 25
and her face was washed. He was told: "Carry her to one people of a town;
- La'cka t'aya' aLklā'x Lō'nē qlā'o-itt." Ā'yō iqē'sqēs. "Qaxē 26
they good they make it three sleepa." He went blue-jay. "Where
- ayō'yam ka ayā'qxōya. Wāx nē'ketuktē. WiXt ā'yō. Qioā'p 27
he arrived and he slept. The next it got day. Again he went. Near

- 1 atciā/xōm ē'lXam. Aqilteā/ma iqx'enē'matē yō'itet. Atgē/pa
he reached the town. He was heard crying while traveling he came. They went out
- 2 tē'lX'em: "Ā, Liā/xauyam iqē'sqēs, ixinxenē'matē, Lō'nas Lgā/xauyam
the people: "Ah, poor blue-jay. he cries while travel- perhaps poor
ing.
- 3 uyā'lē ō'meqt." Ixā/xo-il uyā'k'ikal nō'meqt. Nixā'2gila-ē iqē'sqēs.
his sister died. He said much his wife died. He landed blue-jay.
- 4 "Ā-y- ōgu'k'ikal nō'meqt." Aqiō'lXam: "Qantsi/xē ta'ke
"Ah, my wife died. He was told: "How many then
- 5 nā'qxōyē?" "Ā, ta'ke la'kti nā'qxōiē." Ā'lta ā'qxōtekte ka'nauwē
sleeps?" "Ah, then four times sleeps. Now she was washed all
- 6 aqō'kxot. Nawi k'jē nē'xax iteā'tekē. "Mō'k'ja gō Xō'Lac ēXt
she was bathed. At once nothing became her stomach. "Carry her to these one
- 7 giLā'lXam." Ā'yō iqē'sqēs; kulā'yi ayōyam; qjōā'p atciā/xōm
people of a town. Hewent blue-jay; far he arrived; nearly he reached it
- 8 ē'lXam ayā'qxōiē. Kawī'2x- nixē'lōkō. A'lta wiXt ā'yō
the town he slept. Early he awoke. Now again he went
- 9 kā ōxoēlā'ētX- tiō'LEma. Iqx'enē'mat atgilteā/ma. Atgē/pa
where they were the supernatural A crying one they heard him. They went
beings. out
- 10 tiō'LEma. "Ā, Liā/xauyam iqē'sqēs. Lō'nas nō'meqt uyā'xk;un."
the supernatural "Ah, the poor one blue-jay. Perhaps she died his elder sister."
beings.
- 11 Nixā'gila-ē iqē'sqēs. Ā'tgELx tiō'LEma. Nē'kim iqē'sqēs: "Ā'xka
He landed blue-jay. They went the supernatural He said blue-jay: "That
down ural beings.
- 12 ōō'Lax anō'mEL, ā'xka ōō'Lax ka nō'meqt." "Ā, qantsi/xē ta'ke
day I bought her, that day and she died." "Ah, how many then
- 13 nā'qxōiē nō'meqt?" "Ā ta'ke qui'nemē nā'qxōiē." Ia'xkatē mā'Lnē
nights she is dead?" "Ah then five nights." There seaward
- 14 ka aqagē'la-it. NixELE'l ē'teamxtē. A'lta aqō'ketēptek. A'lta gō
and she was cured. It moved her heart. Now she was carried from Now in
the water inland.
- 15 t'lōL aqagē'la-it. AtealXā'takō uyā'k'ikala iqē'sqēs. Gē'gula iteā'pōte
the she was cured. She got well his wife blue-jay's. Below her buttocks
house
- 16 LE'kXaqsō iLā'lQta. A'lta aqia'cgōkte! iqē'sqēs gō ita'xk;un
her hair long. Now he was brought into blue-jay to the eldest
the house brother of
- 17 tiō'LEma. A'lta aqiā'xōteki iqē'sqēs. Yukup't iā'pōte Lā'yaqsō
the supernatural Now they worked on him blue-jay. To here his buttocks his hair
beings.
- 18 aqLē'lax iLā'lQta. Aqiō'lXam iqē'sqēs: "Ia'xkayuk m'ā'-ita! Ē'ka
it was made long. He was told blue-jay: "Here stay. Just as
- 19 nsai'ka mXā'xō. Qui'nem iLāō'yiniLX alō'meqtx LgōLē'lEXemk
we do. Five nights dead a person
- 20 L; pāq amlā'xō-ilemx." Kawī'2x- nē'xXelatekō qix- iō'LEma.
well you always make him. Early he rose that supernatural
being.
- 21 Aqiō'lXam iqē'sqēs: "Nī'Xua LE'mkxo-it!" Qē'xtē atelō'mekxo-it
He was told blue-jay: "Well spit!" Intending he spit
- 22 iqē'sqēs, ac iā'xkayuk aluqunā'ētix't Xō'la Lia'muXtē.
blue-jay, and there that it fell down that saliva.
- 23 AteLō'mekxo-it qix- iō'LEma. L; Eq ē'wa tā'nata t'lōL alukucē'mx-it
He spit that supernatural Striking thus the other the it struck
being. side of house
- 24 qō'La Liā'mXtē. Qōā'nemi ayā'qxōya iqē'sqēs. A'lta atelō'mekxo-it,
that saliva. Five times his sleeps blue-jay. Now he spit.
- 25 L; Eq ē'wa tā'nata t'lōL alukucē'mx-it. Ā'lta ikak; Emā'na nē'xax
striking thus the other the it fell down. Now a chief became
- 26 iqē'sqēs. Iā'lQtē nē'xax iā'xkatē. A'lta ikā'kXul atēā'yax. Aqiō'lXam
blue-jay. Long time he was there. Now homesickness affected him. He was told

- iqé'sqēs: "Ma'nix mǝxgō'mama, ma'nix ē'k'it miā'xō, nēket qā'nsix
blue-jay: "When you get home, when buying you do, not [any] how 1
- Lā'miqēō ē'k'it mīā'xō." Ta'ke nē'xkō iqé'sqēs. NiXkō'mam iqé'sqēs
your hair buying a wife do it." Then he went blue-jay. He arrived at home blue-jay 2
- gō-y- uyā'xk; un. Ateō'k'ṭam uyā'k'ikal.
at his elder sister. He brought her home his wife. 3
- Lā'qoa-il Lgā'wuX qaX ōō'kuil. QāxLxuaā'Lax ā'Lō iau'a kulā'i.
Largo her younger brother that woman. One day he went there far. 4
- ALō'yam gō iqé'sqēs tā'yaql. ALgickXā'nap'ē gō naLxoā'pē. A'lta
He arrived at blue-jay his house. He looked into the house at a hole. Now 5
- ateā'ēlkel qaX uyā'xk; un gō iqé'sqēs exēlā'itx. Yukpā'2tēma
he saw her that his elder sister at blue-jay they two were. Down to here 6
- Lā'yaqēō iqé'sqēs ilā'iqta. NiXgō'mam qix' ik; ā'sks. Nāket
his hair blue-jay long. He arrived at home that boy. Not 7
- nixgū/Litek. Kawī'2x- wixt ā'yō. WiXt atēickXā'nap'ē. Ā'xka
he told. Early again he went. Again he looked into the house. She 8
- atengūā'laql uyā'xk; un. Qōā'nēmī ā'yō qōā'nēm LāLā'ma ka
he recognized her his elder sister. Five times he went, five days and 9
- agē'ēlkel uyā'xk; un. Agige'lxēm: "Mā'tp'la, mā'tp'la, au!"
she saw him his elder sister. She called him: "Come in, come in, younger brother!" 10
- agiō'lxam. Ā'yōp!; agē'lēēm. A'lta nē'Xkō. NiXkō'mam; ateō'lxam
she said to him. He entered; she gave him Now he went He arrived at home; he said to her
to eat. home. 11
- Liā'naa: "Agē'xk; un gō iqé'sqēs ōē." Aqio'egam ē'mēcX ka
his mother: "My elder sister at blue-jay she is." It was taken a stick and 12
- aqixelgē'lex-lakō. Nige'tsax: "Nau'itka, nau'itka," nē'k'im,
he was whipped. He cried: "Indeed, indeed," he said, 13
- "agē'lēēm; agē'lxēm, ā'nōp! ka agē'lēēm." Aqō'ketam
"she gave me to eat; she called me, I entered and she gave me to eat." Somebody went
to see 14
- qaxē qigō ā'qxotk. A'lta k'ē, iā'mka ikani'm iupō'nitX. AqLō'gō
where where she had been Now nothing, only a canoe what was put He was sent
put up. up. 15
- Lq; oā'lipx- gō iqé'sqēs tā'yaql. A'lta nau'itka-y- ōē iā'xkatē gō
a youth to blue-jay his house. Now indeed there was there at 16
- iqé'sqēs tā'yaql ilā'Xak; Emāna uyā'xa. A'lta nē'k'im ilā'Xak; Emāna:
blue-jay his house their chief his Now he said their chief: 17
- "Ai'aq amegilXā'mam iqé'sqēs. Ka'nauwē x'i'La Lā'yaqēō telenlō'ta."
"Quick go and speak to him blue-jay. All this his hair he shall give it
to me. 18
- Qē'xtēē aqiolā'mam iqé'sqēs: "Ā, Lā'mēqēō qLE'mxuwakux."
Intending somebody went to blue-jay: "Ah, your hair is asked from you." 19
- Nāket qā'da nē'k'im iqé'sqēs. Qōā'nēmī qē'xtēē aqio'lxam. A'lta
Not at all he spoke blue-jay. Five times intending he was told. Now 20
- nē'k'im qix- itā'Xak; Emāna qō'tac tē'lxēm: "Ai'aq, lxō'ya.
he said that their chief those people: "Quick, we will go. 21
- LxgōLā'ta." A'lta ā'tgi tē'lxēm. Ia'kwa aqō'egam ē'natai itē'pōtitk.
We will haul Now they the people. Here she was taken on one her forearm.
her." went side 22
- Ia'kwa ē'natai itē'pōtitk aqio'egam Lē'Xat, kanā'mtēma tgā'pōtitk
Here on the other her forearm she was taken one, both her forearms
side 23
- aqto'egam. Aqō'tx-Emt. Qōā'p iqé'p; al ayō'kō iqé'sqēs. Nē'xax
were taken. She was put on her feet. Near the doorway he flew blue-jay. He became 24
- iqé'sqēs, wa'tsetsetsetsetse ayō'kō. Ia'xkatē nūl; ōwai'ō-it qaX
a blue-jay, wa'tsetsetsetsetse he flew. There she collapsed that 25
- ōō'kuil. Qē'xtēē aqio'lxam iqé'sqēs: "Omē'k'ikal, iqé'sqēs
woman. Intending he was told blue-jay: "Your wife, blue-jay 26

- 1 mXā'takō, ō'mēk-ikal iqē'sqēs." Nēket nēXā'takō iqē'sqēs. A'lta
 turn back, your wife blue-jay! Not he turned back blue-jay. Now
- 2 wiXt ā'qxōtk qaX ō'ō'kuil. Nō'meqt wiXt.
 again she was put by that woman. She was dead again.

Translation.

There were Blue-Jay and his elder sister [Iō'i]. The latter went every day digging roots. [Once upon a time] she said to her brother: "Make some arrows; the ducks, the geese, the tail-ducks always lick my buttocks." "Yes, I will do so," said Blue-Jay. The next day she went again digging. Then Blue-Jay made the arrows. When he had finished them he went and searched for his elder sister. When he came to the place where Iō'i always dug roots he heard her scratching her anus. She looked back, turning her head over her shoulder. Now Blue-Jay spanned his bow and shot her in her buttocks. "Anah, Squint-eye" [she said]. She took away his bow and said: "These here are the birds," and she shot them. She killed a male mallard duck which was very fat. Then she said to her younger brother: "Go home, and when you get home give them the nose ornament to eat, keep for me only a stone and its rope." "I will do so," said Blue-Jay. Iō'i had five children. He went home. Now he plucked the duck. He finished plucking it. Now he cut the fat of the duck and tied it to the noses of Iō'i's children. He made a fire and said: "Go near the fire. Look into the fire in the middle of the house." Now he put a stone aside; a stone of that size. Now they looked into the fire and the fat became warm. Then they licked it off. Iō'i went home. She opened the door and saw her children. Their faces had become flushed by the heat. Then she jumped into the house. The stone [which Blue-Jay had put aside] hit her right on her forehead and she fell down. She lay there a long time; she recovered, arose [and said]: "Anah, Squint-eye, what did I tell you? I told you to give them a little and to keep the stomach for me." Then she took her children away from the fire. Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?"

Another time Iō'i said to her brother: "Make me a canoe large enough for one leg." "I will do so," replied Blue-Jay. Iō'i said: "When there are no roots here I shall always go to the other side when you have finished the canoe." "I think so," replied Blue-Jay. Early next morning Blue-Jay went and hollowed out a piece of cedar wood. He put his leg into the canoe [to measure it and made it just as large as his leg]. He finished the canoe and went to his sister. He said: "I have finished the canoe." They carried it to the water and went to the canoe. When she saw it [and noticed that] it was just large enough for one leg she said: "Anah, Squint-eye, what did I tell you? I told you to make a canoe large enough for one man." Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?" On the next day Blue-Jay made a large canoe. It was good, large enough to carry one person. He brought it to his sister.

After a while his sister said to him: "You ought to get married. Take a wife. She shall help me dig roots. But take a dead one." "I will do so," said Blue-Jay. Now the daughter of the chief of a town had died. Blue-Jay went to the grave at night and took her out. Early the next morning he landed and said to his elder sister. "Here, I bring the dead one ashore, as you told me." "Anah, Squint-eye, I told you to bring an old one. Quick! Take her to the supernatural beings [and ask them to cure your wife]." Now Blue-Jay went. He cut off all his hair and began to cry. He went to the place where the supernatural beings lived. They heard somebody crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he cried all the time: "O, my wife; O, my wife." "Perhaps his sister died, but he said his wife." He landed and they tried to cure her. They asked him: "How long has she been dead?" He replied: "She died yesterday." [Then the supernatural beings said:] "Then you must go to another town where they can cure those who have been dead one day." Blue-Jay said: "She died on the same day when I bought her." He traveled on, and when he had gone some distance he lay down to sleep. On the next morning he went on and came to the town of the supernatural beings. They heard some one crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife died. Blue-Jay landed and the supernatural people went down to meet him. He told them: "She died on the same day when I bought her. I bring her to you to cure her." They looked at her and asked him: "When did she die?" He replied: "She died two days ago." "Then you must carry her to another town where they know how to cure people who have been dead two days." Then Blue-Jay traveled on, and after he had gone a distance he lay down to sleep. Early the next morning he awoke and traveled on. After some time he reached a town, and the people heard him crying. They ran outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He cried. He landed, and the supernatural people came down to meet him. Now the body of that woman was stinking. They asked him: "When did she die?" "O," he replied, "three days ago." They took water and washed her face. Then they said: "You must carry her to another town where they know how to cure those who have been dead three days." Blue-Jay went on, and after some time he lay down to sleep. Early the next morning he started again, and reached the town of the supernatural people. They heard him crying and said: "Oh, that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife had died. He landed. "O, my wife has died." They said to him: "When did she die?" "O," he replied, "four days ago." Now they washed the whole body and bathed her. The bad smell disappeared. [They said:] "Carry her to another town." Blue-Jay went. When he had gone some distance and had almost reached the town he lay down to sleep. Early

the next morning he awoke and traveled on to the place of the supernatural beings. They heard somebody crying and went outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He landed and the supernatural people went down. He said: "She died on the same day when I bought her." "When did she die?" "Oh, five days ago." They tried to cure her there on the beach. Her heart began to move and they carried her up to the house. There they continued to cure her. And Blue-Jay's wife resuscitated. Her hair was so long that it hung down below her buttocks. Now they brought Blue-Jay into the house of the oldest one of the supernatural people, they worked over him and made his hair grow until it hung down to his thighs. They said to him: "Remain here; you shall do as we do. When a person has been dead five days you shall cure him." Early the next morning the supernatural man arose. [He sat down with Blue-Jay] and said: "Spit [as far as you can]." Blue-Jay tried to spit, but his saliva fell down near by. Then the supernatural being spat, and his saliva struck the other side of the house. Five days Blue-Jay tried, then he spat, and his saliva struck the other side of the house. Now he became a chief. He stayed there some time and then he became homesick. The supernatural people told him: "When you go home never give your hair in payment for a wife." Blue-Jay went home. He arrived at his elder sister's house with his wife.

The younger brother of the woman had grown up. One day he went some distance and reached Blue-Jay's house. He peeped into the house through a hole and he saw his elder sister sitting with Blue-Jay. Blue-Jay's hair reached down to his thighs. The boy came home, but he did not tell anything. Early the next morning he went again to the house and peeped into it, and again he recognized his sister. Five times he went and then his elder sister saw him. She called him: "Come in, come in, brother." He entered and she gave him to eat. Then the boy went home and said to his mother: "My elder sister is staying with Blue-Jay." The people took a stick and whipped him. He cried: "Indeed, indeed, she gave me to eat. She called me; I went into the house and she fed me." Then the people went to the burial-ground and saw that she had disappeared. Only the canoe was there. They sent a young man to Blue-Jay's house, and, indeed, there was the chief's daughter. Then the chief said: "Go to Blue-Jay and tell him that he must give me his hair in payment for his wife." The messengers went and said to Blue-Jay: "The chief wants your hair." Blue-Jay did not reply. Five times they spoke to him. Then the chief said to his people: "Let us go, we will take her back." Now the people went. They took hold of her, one at each arm. They put her on her feet [and dragged her out of the house]. Then Blue-Jay began to fly. He became a blue-jay and flew away: wa'tsetsetsetsetse. The woman collapsed right there. Then they called him: "Blue-Jay, come back, she shall be your wife." But he did not return. Now they buried her again. She had died again.

15. IQĒ/SQĒS K;A IŌ'I ICTA'KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

- Cxēlā'itx. Iō'i k;A Lgā'wuX. QāxLX nā'pōl ē'k'it atgā'yax 1
They were there Iō'i and her younger One night buying they did
a wife
- tmēmElō'ētike. Aqō'mEl Iō'i. Aqā'2tutk tga'xamōta. Ia'xkatē 2
the ghosts. She was bought Iō'i. They were kept their dentalia. There
- pō'lakli aqā'xo-iktegō. Nē'kteuktē, a'lta k;ē Iō'i. Iō'Łqtē nē'xax 3
at night she was married. It got day, now nothing Iō'i. A long time he was
- iqē'sqēs. ĒXt iqē'taq, a'lta nē'k'im: "Nu'xtkinEmama ōgu'xk'un." 4
blue jay. One year, then he said: "I shall go to search her my elder sister."
- A'lta qē'xtēē atetuwā'amtexōgō ka'nauwē tē'mēEX: "Qā'xēwa 5
Now trying he asked them all trees: "Where
- aLō'ix LgōLē'LEXemk ma'nix aLō'mEqtx?" Atetuwā'amtexōgō 6
goes a person when he dies?" He asked them
- ka'nauwē telalā'xuke. Nā2ket atxElgu'Łitek. Ā'łaxta uteā'nix 7
all birds. Not they told. Next the wedge
- ateuwā'amtexōkō. Agiō'ŁXam: "MENGEmgē'ktia! Iamō'k'ŋa." Qōgn 8
he asked her [it]. She [it] said to him: "Pay me! I shall carry you." Where
- iteā'q;atxala ayā'xElax uteā'nix. A'lta atcage'megiktē. A'lta 9
her [its] badness came on her [it] the wedge. Now he paid it. Now
- agā'yuk'ŋ ē'wa tēmēwā'Ēma. Actō'yam uteā'nix k;A iqē'sqēs 10
it carried him thus [to] the ghosts. They arrived the wedge and blue-jay
- iā'2qo-İL ē'ŁXam. K;ē tXut qix ē'ŁXam. Gō kē'mk'ifi tix t!ōL, 11
[at] a large town. No smoke that town. At the last that house.
- tā'qoa-İL t!ōL, a'lta ia'xkatē tXut atēō'ē'EL. A'lta ia'xkatē ā'yup!. 12
a large house, now there smoke he saw it. Now there he entered.
- Ł;ap ā'teax uyā'xk'un ia'xkatē. "Ānā' LgāwuXā," agiō'ŁXam. 13
Find he did her his elder sister there. "Ah, my younger brother," she said to him.
- "Qā'xēwa amte'mam? Mō'mEqtna?" "Ā, nēket anō'mEq. Uteā'nix 14
"Where did you come! Are you dead?" "Ah, not I am dead. The wedge
- agEnaē'tketXam. A'lta atciuxō'łalqŋ qō'ta t!ōLē'ma ka'nauwē2. 15
brought me here on its back. Now he opened them those houses all.
- Tā'mkXa tkamō'kXuk pā'Ēma qō'ta t!ōLē'ma. Iakenqenā'itx. 16
Only bones full those houses. It lay near her
- uyā'xk'un ēXt iauwā'qeta k;A tkamō'kXuk. "I'kta atsuwa' 17
his elder sister one skull and bones. "What now
- amiugū'xa tik tkamō'kXuk k;A x'ik iauwā'qeta?" Agiō'ŁXam 18
will you do with these bones and this skull?" She said to him
- uyā'xk'un: "Imē'qxiX, imē'qxiX." "Qu'Łtei igō'Łgel iteā'Xt Iō'i. 19
his elder sister: "Your brother-in-law, your brother-in-law." "Always lie she does Iō'i.
- Ētei'qxiX iauwā'qeta agEnā'xo-İL." Nō'2pōnEM; a'lta noxulā'yutek 20
My brother-in-law a skull she always says to me." It got dark; now they arose
- qō'tac tē'Łx'Em, eka pāl nō'xōx qō'ta t!ōL. ILā'Łēlam LE'kXana 21
those people, and full became that house. Ten fathoms
- qō'ta t!ōL. Ateō'ŁXam uyā'xk'un: "Qā'xēwa atgatē'mam tike 22
that house. He said to her his elder sister: "Where they came these
- tē'Łx'Em?" Agiō'ŁXam uyā'xk'un: "AmXE'ŁuxEna tē'Łx'Em? 23
people?" She said to him his elder sister: "Do you think people?
- Tmē'mElōetike; tmē'mElōetike." Agiō'ŁXam uyā'xk'un. Iō'Łqtē 24
Ghosts; ghosts." She said to him his elder sister. Long

- 1 ayō/La-it gō-y uyā/xk'un. Agiō/lXam uyā/xk'un: "Qōi amxuxō/q;ulax,
he stood at his elder sister. She said to him his elder sister: "Future imitate them.
2 amxaxp!a'ōmx." "Ā/ka auxē/Lux." Nō'ponem ka nixē/lXuitek.
fish in dipnet. "Thus I think." It got dark and he made himself ready.
3 ALXe/lXuitek Lē'Xat Lk;asks, eka wu-u-u-u, nōxo-iteuwā/ya-itx
He made himself ready one boy, and whispering they spoke
4 qō'tac tē'lX-Em. Nā2ket atēuxōtēe/mēlitēma-itx. Agiō/lXam
those people. Not he understood them. She said to him
5 uyā/xk'un: "LEMē/qoqēin Xō/La mtō/ya." Agiō/lXam: "Nēket
his elder sister: "Your brother-in-law's relative this you two will go." She said to him: "Not
6 mLupalā/wulalema; ac k;ā mXā'xō." A'lta ā'etō. Qoā'p aek'tā'xōm
speak much to him; and silent be. Now they went. Nearly they reached them
7 tē'lX-Em ōgula'lam tge'te;teuwāma. A'lta atēugō-ēxō'tēn nigēlā'lam.
people singing going down river in canoe. Now he helped them he sang.
8 K;ā nō'xōx. Nē'k-iket ē'wa gō'qxōiama. Tā'mkXa tkamō'kXuk
Quiet they were. He looked thus in stern of canoe. Only bones
9 tā'kXac gō'qxōiama. Ā'lta wiXt ayō'tetē'lō. A'lta k;ā nē'xax,
they were in canoe in stern of canoe. Now again he went down stream. Now quiet he was,
10 ayō'tetē'lō. Gō'yi nē'xax, nix-ēnā'nakōc ē'wa gō'qxōiama. A'lta Lā'guc
he went down stream. Thus he did, he looked back thus in stern of canoe. Now he was in the canoe
11 wiXt qō/La Lk;asks. Atēlō/lXam, cāu atēe'lax. "Qā'xē-y umeā'al?"
again that boy. He said to him, low voice he made. "Where your weir?"
12 atēlō/lXam, Lawā'2 atēlō/lXam. Aigiō/lXam qō/La Lk;asks: "Gō
he said to him, slowly he said to him. He said to him that boy: "There
13 mā'ēmē." Ā'etō wiXt. Atēlō/lXam, tē'pāk atēlō/lXam: "Qaxē'gō-y
down stream." They went again. He said to him, loud he said to him: "Where
14 umeā'al?" Tā'mkXa tkamō'kXuk atakXā'La-it gō gō'qxōiama.
your weir? Only bones they were in the canoe at the stern of the canoe.
15 WiXt k;ā nē'xax iqē'sqēs. Nē'k-ikst, a'lta wiXt Lā'guc Lk;asks.
Again silent he was blue-jay. He looked, now again he was in the canoe
16 WiXt cā'u atēi'lax, atēlō/lXam: "Qaxē'gō-y umeā'al?"
Again low voice he made, he said to him: "Where is your weir?"
17 ALgiō/lXam: "lō'kuk." A'lta aexaxē'p'la. Nē'x'gela i'kta niyi'La-it
He said to him: "Here." Now they fished in dipnet. He felt some- was in the net
18 gō-y uyā'nuXcin. Ateō'latak uyā'nuXcin. A'lta Lā'mkXa
in his dipnet. He lifted it his dipnet. Now only
19 L'ē'k'teqL'ix. mōket alayi'La-it. Wāx atēi'lax gō lteuq. Ka
branches two were in the net. Pour out he did them into water. And
20 mā'nxi L;EME'n atēā'x uyā'nuXcin. Pāl naxā'x tē'kXōn. Wāx
after a little into water he did it his dipnet. Full it got leaves. Pour out
21 atēā'x, qāmX atk'jā'taXitx qō'ta tē'kXōn. Alktōmē'tekix qō/La
he did them, part they fell into [the those leaves. He gathered them up that
22 Lk;asks. L'ē'k'teqL'ix alayi'La-it uyā'nuXcin. Wāx atēilā'x gō
boy. A branch was in the net dipnet. Pour out he did it into
23 lteuq. Anā' tē'kXōn atayi'La-itx; wāx atēā'x. QāmX wāx nō'xōx
the water. Some- leaves were in it; pour out he did them. Part poured they be-
24 gō ikani'm qō'ta tē'kXōn. Alktōmē'teqix qō/La Lk;asks. Mōket
in canoe those leaves. He gathered them up that boy. Two
25 q;āt atēi'lax qō/La L'ē'k'teqL'ix. "x'ilē'k nLalō'kla lō'i;
like he did them those branches. "Those I will take them lō'i;
Laxēlgē'lxaya." Laqoā'ila qō/La L'ē'k'teqL'ix. AcXgō'mam.
she will make fire with them. Large those branches. They came home.

- 1 **Ā'etōptek.** Ē/XLXaut iqē/sqēs, qē'wa acē/Xemkēna ALō/keptegam
 They went up He was angry blue-jay, because he had not caught He arrived carrying up
 from the shore. anything.
- 2 **qō'La Lk;** asks LE'ego-ic pāl ōp'lā'lō. A'lta aqō/lekē qaX ōp'lā'lō.
 that boy a mat full trout. Now they were roasted those trout.
- 3 **A'lta axk'qē'l qō'La Lk;** asks: "Ā, eka atēuXō'kXuē, atētaē/lguilxax
 Now he told much that boy: "Ah, and he threw it away, he threw it out of the
 canoe into the water
- 4 **qō'ta intā'k;ētēnax.** LXpōc pāl nē'xax intā'xēnim qē nēketx eka
 that what we had caught. Probably full was our canoe if not and
 then
- 5 **atēuXō'kXuē."** Agiō'lXam uyā'xk'un: "Qa'daqa eka amuXō'kXuē
 he threw it away." She said to him his elder sister: "Why and did you throw away
- 6 **qō'ta imtā'k;ētēnax."** "AnuXō'kXuē qē'wa L'ē'k'teqL'ix." "Tā'Xka,
 that what you had caught." "I threw it away because branches." "That,
 tā'Xka tk;ē'wulelQL," agiō'lXam; "Mxe/LuXna L'ē'k'teqL'ix?
 that food, she said to him; "Do you think branches?
- 8 **Ma'nix tē'kXōn, a'lta ōp'lā'lō; manix L'ē'k'teqL'ix, a'lta LE'qalema."**
 When leaves, then trout: when branches, then fall salmon."
- 9 **Atēō'lXam uyā'xk'un:** "ILamō'ket L'ē'k'teqL'ix anē'LEtk'ᵀ,
 He said to her his elder sister: "Two branches I brought here,
 LEMxelgē/Lxaya." Nō'lxā uyā'xk'un. A'lta mōket LE'qalema
 you will make fire with She went to his elder sister. Now two fall salmon
 them." the beach
- 11 **Lā'kXac.** AKLō'keteptek. Nō'p'am LE'qalema KLō'ktean. Atēō'lXam
 were in [the She carried them up. She entered fall salmon carrying in hand. He said to her
 canoe].
- 12 **uyā'xk'un iqē/sqēs:** "Qaxē' atsuwa' age/Luxtk Iō'i Xō'La
 his elder sister blue-jay: "Where now she stole them Iō'i those
- 13 **LE'qalema?"** Agiō'lXam uyā'xk'un: "K;a Lā'xka imē'k;ētēnax."
 fall salmon? "She said to him his elder sister: "And this what you caught."
- 14 **"Qule'tei igō'Lgel itēa'xt Iō'i."**
 "Always lie she does Iō'i."
- 15 **Nā'kteuktē.** Ā'yulx ē'wa mā'Lnē iqē/sqēs. A'lta ōlā'ox
 It got day. He went to thus seaward blue-jay. Now they were
 the water on the beach
- 16 **utā'xēnim qō'tae temēmēlō'etike.** Ka'nauwē LXoa'pLxoap, qāmx a'lta
 their canoes those ghosts. All holes, part now
- 17 **tgā'xamiūgax qaX utā'xēnim tmēmēlō'stike.** Ā'yuptek iqēs/qēs.
 their lichens those their canoes the ghosts. He went up blue-jay.
- 18 **Atēō'lXam uyā'xk'un iqē/sqēs:** "Qaxtsi'lx uyā'xēnim itēa'k'ikal
 He said to her his elder sister blue-jay: "How his canoes her husband
- 19 **Iō'i!"** "Qōi eka k;ā mkē'x, tkceminā'ya tē'lx'Em." "Ka'nauwē
 Iō'i's!" "Future and silent be, they will become the people." "All
 tired of you
- 20 **LXoa'pLxoap uta'xanim tike tē'lx'Em."** Agiō'lXam uyā'xk'un:
 holes their canoes those people." She said to him his elder sister:
- 21 **"Tē'lx'Em na, tē'lx'Em na? Temēuwa'lema."** WiXt nō'pōnem,
 "People [int. part.] people [int. part.]? Ghosts." Again it grew dark,
- 22 **wiXt nixe'ltXuitek iqē/sqēs; wiXt aLXE'ltXuitek qō'La Lk;** asks.
 again he made himself ready blue-jay; again he made himself ready that boy.
- 23 **WiXt ā'etō.** A'lta alIXenēmō'ex-Em qō'La Lk; asks. Ka actō'yama
 Again he went. Now he teased him that boy. Where they will
 arrive
- 24 **ka atēale'lqamx, tā'mkXa tkamā'kXuk.** Tēā'2xēl ē'ka atēi'Lax
 where he shouted, only bones. Several times thus he did
- 25 **ka actō'yam.** A'lta acxaxa'p'la. A'lta atēlōpā'yāLx L'ē'k'teqL'ix;
 and they arrived. Now they fished with Now he gathered them the branches;
- 26 **atēlōpā'yāLx tē'kXōn, ka LXaluwē'gōt ka pāl nē'xax ietā'Xanim.**
 he gathered them the leaves, and it became ebb-tide and full was their canoe.
- 27 **Ta'KE acē'Xkō.** A'lta atēuXimō'ex-Em qō'tae temēuwa'lema.
 Then they went Now he teased them those ghosts.
- home.

- 1 Ma'nix actauwit qitx, ateanwiqE/mxLōLX. Tā'mka tkamō'kXuk
When they m. he shouted. Only bones
- 2 atakXā/La-itx. AcXkō'mam. A'lta nagē'guiptek gō-y- nyā'xk'un.
were in the canoe. They arrived at home. Now he carried them up to his elder sister.
- 3 Aklō'kXuiptek, LE'qalema qāmX ō'ēōn.
She carried them up, fall salmon partly silver-side salmon.
Wax nē'ktenktē. A'lta ā'yō iau'a qix- ē'lXam iqē'sqēs. Ō,
Next day it became day. Now he went there that town blue-jay. Oh,
- 5 ō'Xuit tkamō'kXuk gō qō'ta t'lōlē'ma. Nā'pōnEm. "Ā, ē'kolē
many bones in those houses. It got dark. "Ah, a whale
- 6 L;ap aqā'yax." Agayā'lōt ōqōwē'qxē uyā'xk'un. Agiō'lXam:
find it is done." She gave it to him a knife his elder sister. She said to him:
- 7 "Ā'āq mē'xenkō! Ē'kolē x'iau L;ap aqā'yax." Nē'xankō tā'kE
"Quick run! A whale that find it is done." He ran then
- 8 iqē'sqēs. Ayō'yam gō tkamilā'leq. Ayukōtā'ōm qō'tac tē'lX'em.
blue-jay. He arrived at the beach. He met them those people.
- 9 Atetuwa'amtexōkō. Te;pāk atetuwa'amtexōkō; te;pāk atetō'lXam:
He asked them. Loud he asked them; loud he said to them:
- 10 "Qaxē' x'ik ē'kolē nē'xax?" Tā'mkXa tkamō'kXuk noxō/La-it.
"Where this whale is!" Only bones lay there.
- 11 Atengultē'qo-im qō'tac t'auaqetā'ake. Ayōē'taql. Kulā'yi nē'xankō.
He kicked them much those skulls. He left them. Far he ran.
- 12 WiXt tgo'nike ayugōtā'ōm. AteauixqE/muXLōL Tā'mkXa
Again others he met them. He shouted much. Only
- 13 tkamō'kXuk nuxō/La-it. Teā'2xēL ē'ka atci'tax qō'tac tē'lX'em.
bones lay there. Several times thus he did to them those people.
- 14 tā'kE ayagā'ōm qaX ō'mēeX; ā'qoa-il qaX ō'mēeX. Lō'nas
Then he reached it that log; large that log. Perhaps
- 15 gōyē' iteā'xēlawunX qaX ugō'elēm. A'lta eka pāl tē'lX'em
thus thick that its bark. Now and full people
- 16 te;u'Xte;uX tgāxt qaX ōole'm. AteauixqE/muXLōL iqē'sqēs.
peel off they did it that bark. He shouted blue-jay.
- 17 Tā'mkXa tkamō'kXuk nuXō/La-it. Lā'mkXa Lk'ekue' qaX ōole'm.
Only bones lay there. Only pitch that bark.
- 18 Te;u'Xte;uX ā'teax Lō'nas qansi'x. Atea'kxōna mōket. Nē'Xkō.
Peel off he did it I do not how much. He carried on his two. He went home.
- 19 NixLō'lEXa-it: "Nxe'lux qē nane'tka-y- ē'kolē. Tal; umqei'kan."
He thought: "I thought if indeed a whale. Look a fr."
- 20 Nē'Xkō, niXkō'mam. K'lā'xanē ateaXē'kXuē nyā'ālem. Ā'yōp!
He went home, he arrived at home. Outside he threw it down his bark. He entered.
- 21 Ateō'lXam uyā'xk'un: "Nxe'lux qē nane'tka-y- ē'kolē, tal; ōole'm.
He said to her [to] his elder sister: "I thought if indeed a whale, look bark.
- 22 Agiō'lXam uyā'xk'un: "Ē'kolē-y-ē'kolē. Mxe'lux na-y- ōole'm?"
She said to him his elder sister: "A whale, a whale. You think [int part.] bark!"
- 23 Nō'pa-y- uyā'xk'un. A'lta mōket iā'qilq;"p ē'kolē ē'Xōc. Nā'k'im
She went his elder sister. Now two its cuts whale were on the ground. She said
- 24 Iō'i: "Macā'teilX ē'kolē. Qana'XL alia'xēlawenX x'ik ē'kolē."
Iō'i: "Good whale. Very thick this whale."
- 25 Ateā'qxamt iqē'sqēs. A'lta-y- i'kolē-y-ē'Xōc. Nē'Xtakō iqē'sqēs.
He looked blue-jay. Now a whale was on the beach. He turned back blue-jay.
- 26 Nīlē'ltaqt Lgōlē'XEmk iqē'sqēs, Lgō'etxōt ōole'm. Atea'lqamX.
He met a person blue-jay, he carried on bark. He shouted.
- 27 Tā'mkXa tkamā'kXuk nuXō/La-it. Ateio'egam qaX ōole'm,
Only bones lay there. He took it that bark,
- 28 ateā'qxōna, nē'Xkō. NiXkō'mam. A'lta ē'ka atci'tax qō'tac
he carried it on his shoulder, home. He arrived at home. Now thus he did them those
- 29 temēuwa'lema. Alā'xti ē'xōē-y- iā'kolē nixā'lax iqē'sqēs.
ghosts. In course of time much his whale became to him blue-jay.

- A/ta wiXt ayō/La-it ia/xka iqē'sqēs. A/ta wiXt ā'yō iau'a qiX 1
Now again he stayed that blue-jay. Now again he went there that
- ē'lXam. A/ta ayō/plam gō qō'ta t'lōL. Ateio/egam ilā'aweqeta 2
town. Now he came in into that house. He took it its skull
- Lk;ācke, atciuoqā'ua-it gō qō'ta taqōā'-ila tkamō'kXuk. Ateio/egam 3
a child, he put it on to those large bones. He took it
- qix' iā'/qoa-il ēauwā'/qeta, ateiū'/qona-itX gō qō'La Lk;ācke 4
that large skull, he put it on on that child's
- Lā'XamōkXuk. Ka'nauwē'-y- ē'ka atei'tax qō'tac tē'lx'em. 5
his bones. All thus he did them those people.
- Alī'xElategux Lk;ācke qigō nōpō'nemx. Qē'xtcē alō'La-itx. 6
He rose to his feet the boy when it grew night. Intending he sat.
- Alē'k;ēlapx'itxē. Ateilk'rā'-itx ē'Laqtq. Alē'xElatekō Lq;ēyō'qxut. 7
He fell over. It threw him down his head. He rose the old man.
- Kullku'll ē'Laqtq. Wāx wiXt nēkteō'ktxē. A/ta wiXt 8
Light his head. On the next morning again it became day. Now again
- atetauwiXā'ktegux tgā'qtqake. Anā' tga'cowēt ē'ka atetā'x qō'tac 9
he replaced them their heads. Sometimes their legs thus he did them those
- tmēmelo'ctike. ē'wa Lq;ēyō'qxut genē'm Lā'cowit nō'xōx; ē'wa 10
ghosts. Thus an old man small his legs he made; thus
- Lk;āks Laqōā'il Lā'cowēt nōxōx. Anā' Lēā'gil Lā'cowit, ē'wa LE'k'ala 11
a boy large his legs he made. Some- a woman her legs, thus a man times
- Lā'cowit atete'/LElax. Ateō'Xumak; E'nuapax LE'k'ala Lā'cowit k;a 12
his legs he made them to He exchanged them a man his legs and
- Lēā'gil. Alā'xti ka aqēā'yina. Ateō'lXam Iō'i itēā'k'ikal: "Ta'ke 13
a woman's. In course of time he was disliked. He said to her Iō'i her husband: "Then
- atkeā'yina tike tē'lx'em, Xōgu ē'ka atetā'xt. Tgt'lō'kti miōlā'ma 14
they dislike him these people, because thus he does to them. Good you tell him
- a/ta iXkō'ya. A/ta nēket tq;ēx tgēttx tike tē'lx'em." Qē'xtcē 15
now he will go home. Now not like they do him these people." Intending
- giaxoē'wunil Lgā'wuX Iō'i. xā'ōqxaL atcā'xtennaōx. WiXt 16
she stopped him her younger brother Iō'i. Can not he understood her. Again
- nē'kteuktē. Nixē'Tōkō kawī'X. A/ta agiō'k'tean gō itēā'pōtitk 17
it got day. He arose early. Now she held it in her arm
- ēuwā'/qeta Iō'i. Ateē'xaluktegō. "ē'kta wiXt agiō'k'tean 18
a skull Iō'i. He threw it away. "What again she holds it
- Iō'i ēuwā'/qeta?" "Anā' imē'qxiX, ta'ke LEKⁿ mē'xax iā'tuk." 19
Iō'i a skull?" "Anah your brother-in-law then break you did it his neck."
- Nō'pōnem. A/ta ā'yate'la iā'qxiX. A/ta aqigē'la-it iā'qxiX. 20
It grew dark. Now his sickness his brother-in-law. Now he was cured by means of sorcery his brother-in-law.
- Atigē'la-it iā'cōlal, tlayā' nē'xax iā'qxiX. 21
They cured him his relatives, well he became his brother-in-law.
- A/ta nē'Xkō, iqē'sqēs. Agiō'lXam uyā'xk'un: "Qā't'ōcXEm, 22
Now he went home, blue-jay. She said to him his elder sister: "Take care,
- imx-Enā'oyē. Manix ōxō'lXat temēā'ēma, nāket wa'xwax amlō'kōtx; 23
be careful. When it burns prairie, not pour out do it;
- gō tlā'lakt temēā'ēma tex'i wāx'wax amlō'gux." "ā'ka anxē'Lux," 24
at the fourth prairie then pour out do it." "Thus I think."
- nē'k'im iqē'sqēs. A/ta nē'Xkō. Ayugō'om tēXt temēā'ēma. A/ta 25
he said blue-jay. Now he went home. He reached one prairie. Now
- tge'ekō-it qō'ta temēā'ēma. A/ta Lpel wax ikē'x ik;ē'wax. Wa'xwax 26
it was hot that prairie. Now red blossoms they did flowers. Pour out
- atēLē'kxax qix' ik;ē'wax. Nau'i Xuē't nā'xax XaX uyā'ckan ā'ēXt. 27
he did it much those flowers. At once half full it became this his bucket one.

- 1 Ayugō/ptegam. Qō'ta temā'ēma gō ke/mk-itē ōxō/LXat. WiXt tēXt
He came up into the That prairie at end burnt. Again one
woods.
- 2 ayūgō'om temā'ēma. Ateō'ēkel iau'a teē'tkum ōxō/LXat a'lta.
he reached it a prairie. He saw it there half it burnt now.
- 3 "Tā'xka tal; x-itik aktēnxē/lXam age/xk'un." Wa'xwax atelō'kxux
"That look! this she said to me about it my elder sister." Four out he did it
- 4 gō qaX uyā'ēXatk. Naxā'tetXōm ā'ēXt uyā'egan. WiXt ā'gōn
on that his road. He finished it one bucket. Again one more
- 5 atēō'egam uyā'ekan, q;ōā'p Xuē't nā'xax ka nigō'ptegamē. WiXt
he took it his bucket, nearly half it became and he came up to the Again
woods.
- 6 tēXt ayugō'om temā'ēma, Lā'Lōn temā'ēma. A'lta tei'tkum pēt
one he reached it a prairie, the third prairie. Now half really
- 7 ōxō/LXat. Ateō'egam aē'Xt uyā'ekan. Naxā'tetXōm uyā'ekan;
it burnt. He took it one his bucket. He finished his bucket;
- 8 atēō'egam ā'gōn uyā'ekan. Xuē't nā'xax uyā'ekan ka nigō'ptegamē.
he took it one more his bucket. Half it became his bucket and he came up to the
woods.
- 9 A'lta mō'ketka Lia'ekanēma agō'n Xuē't. WiXt tēXt ayugō'om
Now two only his buckets and more a half. Again one he reached it
- 10 temā'ēma. LEqe ka'nauwē ōxō/LXat. Ateō'egam qaX Xuē't uyā'ekan.
a prairie. Almost whole it burnt. He took it that half bucket.
- 11 Naxā'tetXōm. Agō'n aē'Xt ō'egan atēō'egam, eka nigō'ptegam ka
He finished it. One more one bucket he took it, and he came up to the and
woods
- 12 naxe'tetXōm. A'lta aē'Xt ka uyā'ekan ugo'itX. Ateugō'om wiXt
he finished it. Now one only his bucket was left. He reached it again
- 13 tēXt temā'ēma. A'lta kā'2nauwē ōxō/LXat. Wa'xwax atelō'kXuk.
one prairie. Now the whole burnt. Pour out he did it.
- 14 Q;ōā'p atetutetXōm mam qō'ta temā'ēma, ka nexē'tetXōm uyā'ekan.
Nearly he came finishing it that prairie, and he finished it his bucket.
- 15 Laq^u nē'xax iā'itexut. A'lta atciage/lteim qaX ō'leptekiX. Nixē'tela
Take off he did his bear-skin Now he struck it that fire. It burnt
blanket.
- 16 ka'nauwē iā'itexut. A'lta Lā'yaqtq ā'LElaxta, alē'XLXa ka'nauwē
the whole his bear-skin Now his head last, it burnt all
blanket.
- 17 Lā'yaqē. A'lta nē'XLXa.
his hair. Now he burnt.
- Ayō'meqt iqē/sqēs. Tex-i nō'pouem. Ōc uya'xk'un:
He was dead blue-jay. Just it grew dark. There was his elder sister:
- 19 "kukukukukuku Iō'i!" Acaxa/lqēLX uyā'xk'un: "Anā', LgawuXā',
"Kukukukukuku Iō'i!" She cried his elder sister: "Anah. my younger
brother."
- 20 nā'k'im; "take ayō'meqt LgawuXā'." Ē'wa ē'natai qix- ē'qxēL
she said; "then he is dead my younger brother. Thus on the other that creek
side
- 21 qigō nō'Lxamit qaX uē'Xatk. Agiō'egilX ikanī'm, agiugō'lemam
where it led to the that road. She launched a canoe, she went to fetch him
water
- 22 Lgā'wuX. Naiga'om Lgā'wuX. "Masā'tsiLX ikanī'm, Iō'i." Agiō'lXam
her younger She reached her younger "Pretty the canoe, Iō'i." She said to him
brother. him brother.
- 23 uyā'xk'un: "K'a ia'xka qē'wa amiō'lXam tiā'xamiuguX." "A, hā,
his elder sister: "And that when you said to it it had liehens." "Ah, ha,
- 24 qulē'te igō'Lgelē teāxt Iō'i. Lxōā'p ikē'x tā'nuX XiauX,
always lies she makes Iō'i. Holes were the other ones those.
- 25 tiā'xamiuguX." Agiō'lXam: "Amō'meqt ta'ke." "Nn qulē'te
they had liehens." She said to him: "You are dead now." "Nn always
- 26 igō'Lgelē teāxt Iō'i." A'lta agā'yukL ē'wa ē'natai Lgā'wuX. A'lta
lies she makes Iō'i." Now she carried him thus to the other her younger Now
side brother.

- atetā'q^xam té'l^x-Em. Gō-y- ōkulā'lam, gō-y- i'Lu^kuma ōxoegā'ilⁱ 1
he saw them people. There they sang, there ihtlukuma they played much.
- gō-y- ōōme'nt'lo ōxuegā'ilⁱ; gō tā'nemeke ē'mela-ē ōxuegā'ilⁱ; gō-y- 2
there beaver teeth they played there women's ihtlukum they played there much; much;
- i'pk; ala ōxuegā'ilⁱ; gō iqā'l^xal ōxuegā'ilⁱ; gō wā'cakoā-i ōxuegā'ilⁱ; 3
hoops they played there ten disks they played there wā'cakoā-i they played much; much;
- gō y- ō'kōt^xem iau'a kulā'yi ēXt ē'lXam. Iteauitē'e'mēlēt iqē'sqēs. 4
there they sang con- there far one town. He heard them blue-jay. jurer's song
- Oxuiwā'yul kumm, kumm, kumm, kumm, ōXuiwā'yul. Ā'yō qē'xtēē 5
They danced kumm, kumm, kumm, kumm, they danced He went intending much.
- gō qō'tac ugolā'lam. Qē'xtēē nīgelā'lam na-ixē'lqemXLōl, eka 6
to those singers. Intending he sang he shouted, and
- aqūō'nim iqē'sqēs. Ēwā' qē'xtēē ayō'ix atēauiqē'mXLōl^x, eka 7
he was laughed at blue-jay. Thus intending he went he shouted always at them, and
- aqiaō'nimx. Ā'yōp! gō tē'Laql, gō tā'yaql iā'qxix. A'lta Lōē 8
he was laughed at. He entered in his house, in his house his brother-in-law's. Now there was
- Lkā'nax, masā'tsilx Lgā'k-ikal Iō'i. Agiō'lXam: "K; a iā'xka qiau 9
a chief, pretty her husband Iō'i's. She said to him: "And he when
- Lēk' mē'xax iā'tuk." "Qule'te igō'lgeli teāxt Iō'i. Qā'xēwa 10
break you did it his neck." "Always lies she makes Iō'i. Whence
- natē'mam Xak ōkuni'm? Masā'tsilx ōkuni'm." "K; a iā'xka qian 11
they came those canoes! Pretty canoe." "And this when
- mā'xo-il tgā'xaminguX." "Qule'te igō'lgeli teāxt Iō'i. Ka'nauwē 12
you always they had lichens." "Always lies she makes Iō'i. All said
- tā'nux Lxoā'pLxoap, qām^q tga'xaminguX." "Amō'mēqt, amō'mēqt," 13
the others holes, partly they had lichens." "You are dead, you are dead,"
- agiō'lXam uyā'xk'un: "mm, amō'mēqt." "Qule'te igō'lgeli teāxt 14
she said to him his elder sister; "mm, you are dead." "Always lies she makes
- Iō'i." Qē'xtēē atēauiqē'mXLULX qō'tac tē'l^x-em, eka atgiaō'nimx. 15
Iō'i." Intending he shouted at them always those people, and they laughed at him.
- Tā'mēnuā nēxā'x, k;ā nēxā'x. Ayaxe'Ōiōmēqt Lgā'wuX, 16
Give up he did, silent he became. She forgot him her younger brother.
- agiō'xtkinemam. A'lta gō qioā'p atetā'x qō'tac ōXuiwā'yul. 17
she went to look for him. Now then near he was them those dancers.
- Qō'NEMI ayā'qxoya-ē, alā'xti nē'ckōp! gō qō'tac ōXuiwā'yul 18
Five nights, then he entered at those dancers
- iqē'sqēs. Agixā'laqlē-y- uyā'xk'un. A'lta iā'wil ē'wa tē'k'ēala 19
blue-jay. She opened the door his elder sister. Now he danced thus up
- tiā'owit, ē'wa ē'ek;ēmatex. Nā'xtakō y- uyā'xk'un, nagi'tsax. A'lta 20
his legs, thus head downward. She turned back his elder sister, she cried. Now
- wiXt wuk; ayō'mēqt. Ayō'mēqt k; a wiXt ilā'mōketē ayō'mēqt. 21
again really he was dead. He died and again a second time he died.

Translation.

There were Blue-Jay and Iō'i. One night the ghosts went out to buy a wife. They bought Iō'i. [Her family] kept the dentalia [which they had given] and at night they were married. On the following morning Iō'i had disappeared. Blue-Jay stayed at home for a year, then he said: "I shall go and search for my sister." He asked all the trees: "Where do people go when they die?" He asked all the birds,

but they did not tell him. Then he asked an old wedge. It said: "Pay me, and I shall carry you there." Then he paid it, and it carried him to the ghosts. The wedge and Blue-Jay arrived near a large town. There was no smoke [rising from the houses]. Only from the last house, which was very large, they saw smoke rising. Blue-Jay entered this house and found his elder sister. "Ah, my brother," said she, "where do you come from? Have you died?" "Oh, no, I am not dead. The wedge brought me hither on his back." Then he went and opened all those houses. They were full of bones. A skull and bones lay near his sister. "What are you doing with these bones and this skull?" [asked Blue-Jay]. His sister replied: "That is your brother-in-law; that is your brother-in-law." "Pshaw! IŌ'i is lying all the time. She says a skull is my brother-in-law!" When it grew dark the people arose and the house was [quite] full. It was ten fathoms long. Then he said to his sister: "Where did these people come from?" She replied: "Do you think they are people? They are ghosts." He stayed with his sister a long time. She said to him: "Do as they do and go fishing with your dipnet." "I think I will do so" [replied he]. When it grew dark he made himself ready. A boy [whom he was to accompany] made himself ready also. Those people always spoke in whispers. He did not understand them. His elder sister said to him; "You will go with that boy; he is one of your brother-in-law's relations." She continued: "Do not speak to him, but keep quiet." Now they started. They almost reached a number of people who went down the river singing in their canoes. Then Blue-Jay joined their song. They became quiet at once. Blue-Jay looked back and saw that [in place of the boy] there were only bones in the stern of his canoe. They continued to go down the river and Blue-Jay was quiet. Then he looked back towards the stern of the canoe. The boy was sitting there again. He said to him in a low voice: "Where is your weir?" He spoke slowly. The boy replied: "It is down the river." They went on. Then he said to him in a loud voice: "Where is your weir?" And only a skeleton was in the stern of the canoe. Blue-Jay was again silent. He looked back and the boy was sitting again in the canoe. Then he said again in a low voice: "Where is your weir?" "Here," replied the boy. Now they fished with their dipnets. Blue-Jay felt something in his net. He lifted it and found only two branches in his net. He turned his net and threw them into the water. After a short while he put his net again into the water. It became full of leaves. He turned his net and threw them into the water, but part of the leaves fell into the canoe. The boy gathered them up. Then another branch came into [Blue-Jay's] net. He turned the net and threw it into the water. Some leaves came into it and he threw them into the water. Part of the leaves fell into the canoe. The boy gathered them up. [Blue-Jay] was pleased with two of the branches [which had caught in his net]. He

thought: "I will carry them to Iŏ'i. She may use them for making fire." These branches were large. They arrived at home and went up to the house. Blue-Jay was angry, because he had not caught anything. The boy brought a mat full of trout up to the house and the people roasted them. Then the boy told them: "He threw out of the canoe what we had caught. Our canoe would have been full if he had not thrown it away." His sister said to him: "Why did you throw away what you had caught?" "I threw it away because we had nothing but branches." "That is our food," she replied. "Do you think they were branches? The leaves were trout, the branches fall salmon." He said to his sister: "I brought you two branches, you may use them for making fire." Then his sister went down to the beach. Now there were two fall-salmon in the canoe. She carried them up to the house and entered carrying them in her hands. Blue-Jay said to his elder sister: "Where did you steal these fall salmon?" She replied: "That is what you caught." "Iŏ'i is always lying."

On the next day Blue-Jay went to the beach. There lay the canoes of the ghosts. They had all holes and part of them were mossgrown. He went up to the house and said to his sister: "How bad are your husband's canoes, Iŏ'i." "Oh, be quiet," said she; "the people will become tired of you." "The canoes of these people are full of holes." Then his sister said to him: "Are they people? Are they people? They are ghosts." It grew dark again and Blue-Jay made himself ready. The boy made himself ready also. They went again. Now he teased the boy. When they were on their way he shouted, and only bones were there. Thus he did several times until finally they arrived. Now they fished with their dipnets. He gathered the branches and leaves [which they caught] and when the ebb-tide set in their canoe was full. Then they went home. Now he teased the ghosts. He shouted as soon as they met one, and only bones were in the canoe. They arrived at home. He went up to his sister. She carried up [what he had caught]; in part fall salmon, in part silver-side salmon.

On the next morning Blue-Jay went into the town. He found many bones in the houses. When it grew dark [somebody said]: "Ah, a whale has been found." His sister gave him a knife and said to him: "Run! a whale has been found." Blue-Jay ran and came to the beach. He met one of the people whom he asked, speaking loudly: "Where is that whale?" Only a skeleton lay there. He kicked the skull and left it. He ran some distance and met other people. He shouted loudly. Only skeletons lay there. Several times he acted this way toward the people. Then he came to a large log. Its bark was perhaps that thick. There was a crowd of people who peeled off the bark. Blue-Jay shouted and only skeletons lay there. The bark was full of pitch. He peeled off two pieces, I do not know how large. He carried them on his shoulder and went home. He thought: "I really believed it was a whale, and, behold, it is a fir." He went home. When he

arrived he threw down the bark outside the house. He entered and said to his sister: "I really thought it was a whale. Look here, it is bark." His sister said: "It is whale meat, it is whale meat; do you think it is bark?" His sister went out and two cuts of whale lay on the ground. IŌ'i said: "It is a good whale; [its blubber] is very thick." Blue-Jay looked. A whale lay on the beach. Then he turned back. He met a person carrying bark on his back. He shouted and nothing but a skeleton lay there. He took that piece of bark and carried it home on his shoulder. He came home. Thus he did to the ghosts. In course of time he had much whale meat.

Now he continued to stay there. He went again to that town. He entered a house and took a child's skull, which he put on a large skeleton. And he took a large skull, which he put on that child's skeleton. Thus he did to all the people. When it grew dark the child rose to its feet. It wanted to sit up, but it fell down again because its head pulled it down. The old man arose. His head was light. The next morning he replaced the heads. Sometimes he did thus to the legs of the ghosts. He gave small legs to an old man, and large legs to a child. Sometimes he exchanged a man's and a woman's legs. In course of time they began to dislike him. IŌ'i's husband said: "These people dislike him because he maltreats them. Tell him he shall go home. These people do not like him." IŌ'i tried to stop her younger brother. But he did not follow her. On the next morning he awoke early. Now IŌ'i held a skull in her arms. He threw it away: "Why do you hold that skull again, IŌ'i?" "Ah, you broke your brother-in-law's neck." It grew dark. Now his brother-in-law was sick. A man tried to cure him and he became well again.

Now Blue-Jay went home. His sister gave him five buckets full of water and said: "Take care! When you come to burning prairies, do not pour it out until you come to the fourth prairie. Then pour it out." "I think so," replied Blue-Jay. Now he went home. He reached a prairie. It was hot. Red flowers bloomed on the prairie. Then he poured water on the prairie and one of his buckets was half empty. He reached the woods [and soon he came to a] prairie, which was burning at its end. He reached another prairie which was half on fire. "That is what my sister spoke about." He poured out on his road the rest of the bucket. He took another bucket and when it was half empty he reached the woods on the other side of the prairie. He reached still another prairie, the third one. One half of it burned strongly. He took one of his buckets and emptied it. He took one more bucket and emptied one-half of it. Then he reached the woods on the other side of the prairie. Now he had only two buckets and a half left. He reached another prairie which was almost totally on fire. He took that half bucket and emptied it. He took one more bucket and when he reached the woods at the other side of the prairie he had emptied it. Now only one bucket was left. He reached another prairie

which was all over on fire. He poured out his bucket. When he had come nearly across he had emptied his bucket. He took off his bearskin blanket and beat the fire. The whole bearskin blanket was burnt. Then his head and his hair caught fire and he was burnt.

Now Blue-Jay was dead. When it was just growing dark he came to his sister. "Kukukukukuku, IŌ'i," he said. His sister cried: "Ah, my brother is dead." His trail led to the water on the other side of the river. She launched her canoe and went to fetch him. She reached him. IŌ'i's canoe was pretty. She said to him: "And you said that canoe was moss-grown." "Ah, IŌ'i is always telling lies. The other ones had holes and were moss-grown." She said to him: "You are dead now [therefore you see them differently]." "IŌ'i is always telling lies." Now she carried her brother across to the other side. He saw the people. They sang, they played ihtlukum, they played dice with beaver teeth; the women played their ihtlukum; they played hoops; they played dice with ten disks; they played wacakoa-i. Farther in the town they sang conjurers' songs. Blue-Jay heard them. They were dancing, kumm, kumm, kumm, kumm. He wanted to go to these singers. He tried to sing and to shout, but he was laughed at. He went and tried to shout but they all laughed at him. Then he entered his brother-in-law's house. There was a chief; IŌ'i's husband was good looking. She said: "And you broke his neck." "IŌ'i is always telling lies. Whence came these canoes? They are pretty." "And you said they were moss-grown." "IŌ'i is always telling lies. The others had all holes. Part of them were moss-grown." "You are dead now [therefore you see everything differently]," said his sister. "IŌ'i is always telling lies." He tried to shout at the people, but they laughed at him. Then he gave it up and became quiet. His sister forgot him [for a moment]. When she went to look for him, he stood near the dancers. After five nights he entered their house. His sister opened the door and saw him dancing on his head, his legs upward. She turned back and cried. Now he had again really died. He had died a second time

16. IQĒ/SQĒS K;A IŌ/I ICTĀ/KXANAM.

BLUE-JAY AND IŌ/I THEIR MYTH.

- Lgā/wuX Lxēlā/itx iqē/sqēs, IŌ/i itēā/xal uyā/xk'un.
Her younger brother there were blue-jay, IŌ/i her name his elder sister.
- 2 "Txuwa/L;ama IŌ/i," atēō/lXam uyā/xk'un, "gō ipō'ēpōe." Kawi'x.
"We will go visiting IŌ/i," he said to her his elder sister, "at magpie [?]" Early
- 3 ka ā'etō. Qoā/p acgiā/xōm ipō'ēpōe. IŌ'gōe tā'yaqL. Acxē'gela-i,
and they Nearly they reached magpie. He was on his house. They two landed,
went. top of
- 4 ā'etōptek. Atetō/p!am. Iāc ipō'ēpōe gō tā'yaqL, cka mē'nXē
they went up. They came into the house. There was magpie in his house, and a little while
- 5 ayō/La-it ka atēō/guixē. Atetō/guixē tā'yaqL. L;āp ā'teax aēXt
he stayed and he swept it. He swept it his house. Find he did it one
- 6 umō'ekXux. Ateā/LEN'uya gō Liā'xEmalaptekix. ALē'xeltuq
salmon egg. He put it into in his topknot. He heated them
- 7 Lqā'nake. ALō'ekō-it Lqā'nake. Ateō'egam ōōmē'eX, atelā'lōtk
stones. They were hot the stones. He took it a kettle, he poured into it
- 8 Lteuq qaX ōōmē'eX. A'lta atēanqā'na-it qaX ōmō'ikXux gō qaX
water that kettle Now he throw them into that salmon egg in that
the water
- 9 ōōmē'eX. A'lta atelō'teXEm, atelō'teXEm. Pāl nā'xax ōōmē'eX
kettle. Now he boiled it, he boiled it. Full became the kettle
- 10 qō'La Lmō'ikXux. AqLegelgō/Lit iqē/sqēs k;ā uyā'lē. A'lta
those salmon eggs. It was placed before blue jay and his sister. Now
them
- 11 aexLxā'lem, aexLxā'lem, cka Xuē'te nā'xax qaX ōōmē'eX ka
they ate, they ate, and half became that kettle and
- 12 actā/qtē. A'lta aegē'lōk"t, aei'Xgō Agiō/lXam uyā/xk'un: "Ai'aq
they were Now they carried it, they went She said to him his elder sister: "Quick
satiated. home.
- 13 txō'Lxa. Mā'nēwa mē'Lxa," nā'kim qaX IŌ/i. Nē'kim iqē/sqēs:
let us go to the beach. You first go to the beach," she said that IŌ/i. He said blue-jay:
- 14 "Mā'nēwa mē'Lxa." Nō'Lxa uyā/xk'un iqē/sqēs. Nē'kim iqē/sqēs:
"You first go to the beach." She went to the beach his elder sister blue-jay's. He said blue-jay:
- 15 "Wē'xē metgā'lemam Xak ōōmē'eX." Nē'kim ipō'ēpōe: "nō'ya."
"To-morrow come and fetch this kettle." He said magpie: "I shall go."
- 16 AcXgō'mam iqē/sqēs. Kawi'X na-ixē/lgīlx iqē/sqēs. AyōLxē'wulX
They came home blue-jay. Early he made fire blue-jay. He went up
- 17 gō te'etaqL. A'lta ia'xkatē ayō/La-it. Take atēō/lXam uyā/xk'un:
on their house. Now there he stayed. Then he said to her his elder sister:
- 18 "Ikeni'm iō'itet." "Iō'itet qē'wa amiō/lXam itia'ya." Nixi'gela-i
"A canoe is coming." "It is coming because you said to him he shall come." He landed
- 19 a'lta ipō'ēpōe. Ā'yuptek ipō'ēpōe. Ayō'tXuit iqē/sqēs. Atetō'kuixē
now magpie. He went up to the house magpie. He stood there blue-jay. He swept
- 20 tā'yaqL. L;āp ā'teax aēXt ōmō'ikXux. Ateā/LEN'uya
his house. Find he did it one salmon egg. He put it into
- 21 Liā'xEmalaptekix. Atelō'kXul; tā'yaqL atetō'kuixē. A'lta
his top-knot. He finished his house he swept it. Now
- 22 alē'x'eltuq Lqā'nake. ALō'ekō-it Lqā'nake. Ateō'egam ōyā'amiēX,
he heated them stones. They were hot the stones. He took it his kettle.
- 23 atelā'lōtk Lteuq. Ateō'egam qaX ōmō'ikXux atēanqā'na-it
he poured into it water. He took it that salmon egg he threw it into the
water

- gō qō/La Lteuq. A'lta atelā/LElXatq qō/La Lqā'nake klō'eko-it. Lep 1
in that water. Now he threw them into it those stones. hot ones. Boil
- nā/xax qaX ōōm'e'eX. A'lta atcakgē/tgē. Ā/2ka nē/xax ipō'epōe, 2
it did that kettle. Now he covered it. Thus he did magpie,
- ā/2ka wiXt nixē/xk;Ela. Iō/Lqtē ka atel'elgē/lakō. K;ē, niket 3
thus also he imitated. Long time and he uncovered it. Nothing, not
- ē/hta gō qaX ōōm'e'eX. "E'Xtka tānLx ix-Elā/xō iqē'sqēs." 4
anything in that kettle. "One only what may be he did to him blue-jay."
- Atelō'egam qō/La Lqā'nake ipō'epōe. Laq atelā/xax qaX ōō'mēeX. 5
He took them those stones magpie. Take out he hid them that kettle.
- Atcalenqā'na-it aē'Xt ōmō'ikXux. Atelā/LEXatk qō/La Lqā'nake 6
He put into it one salmon egg. He put into it those stones
- klō'ekō-it. Lep aLE/xax qō/La Lteuq. Atcakgē/tgē qaX ōōm'e'eX. 7
hot ones. Boil it did that water. He covered it that kettle.
- Atcal'elgē'Elakō qaX ōōm'e'eX. A'lta pāl qō/La LEMō'ikXux. 8
He uncovered it that kettle. Now full those salmon eggs.
- A'lta ate'ē/taqL; nē'xkō ipō'epōe. 9
Now he left them; he went home magpie.
- Teā/2xēL ayā/qxoia-ē, wiXt ō'lō age'etax. "Teu'xō atxuwā/L;amx, 10
Several nights, again hunger acted on them. "Come we will go visiting,
- Iō'i, gō-y. ō/Lqike." "Ā, wu'xi txō'ya;" nā'k'im Iō'i. Qui'nemiket 11
Iō'i, at the duck." "Ah, to-morrow we will she said Iō'i. Five
- tga'a Iō'i. Nā'kteukte. A'etō-y. a'lta atcōwā/L;am. Aexā/gila-ē gō 12
her chil. Iō'i. It got day. They went now they went visiting. They landed at
- Lgā'maLna ō/Lqike, ā'etōptek. Actō'ptegam. Ta'ke aklō'IXam 13
seaward from her the duck. they went up from the beach. They arrived coming Then she said to them
- tga'a ō/Lqike; qui'nemike tga'a: "Ixō'yutā'ma." Ta'ke ā/LuLx 14
her chil. the duck; five her chil. "Let us go and bathe." Then they went to the beach.
- aLxō'yutām, akl;ē'mēn Lkanauwē'tike, Lgā'qcit ōp'lā'lō. Iā'Lēlamē 15
they went to bathe, they dived all, they bit a trout. Ten times
- aLk;ē'mēn ka pāl alī'xax LE'cgō-ic ōp'lā'lō. Ā'lōptek. NaLxē/lgilx 16
they dived and full became their mat trout. They went up She made a fire
- from the beach.
- ōō'lēptekiX. Ali'xēlukte, aqē'lgix a'lta iqē'sqēs k;ja uyā'lē. 17
a fire. They roasted it, they were fed now blue-jay and his sister.
- Nō'kteekt iLā'lekteal ō/Lqike. Aqēnge'waL;amit a'lta iqē'sqēs. 18
It was done what she roasted the duck. She gave them to eat now blue-jay.
- AexLxā'LEM a'lta iqē'sqēs k;ja uyā'lē. Qā'inxka aegō'tetXōm ka 19
They ate now blue-jay and his sister. Part only they finished and
- actā'qetē. Agiō'IXam uyā'lē iqē'sqēs: "Mā'nēwa mē'Lxa, taua'lta 20
they were satiated. She said to him his sister blue-jay: "You first you go to the beach, else
- atcuwa' qā'da amē'gimx." Ateō'IXam uyā'lē: "Atcuwa' k;joā'n 21
indeed how you always say." He said to her his sister: "Come always stay-
ing here
- mkēx. Mā'nēwa mē'Lxa," atcō'IXam uyā'lē. Nō'Lxa uyā'lē. Ā'nēwa 22
you are. You first you go to the beach." he said to her his sister. She went to his sister. She first
the beach
- nō'Lxa. "Wā/2x. mēō'ya amekLugō'lemam LEMcā'egnie." A'lta 23
"To-morrow you go you fetch it your mat." Now
- ā'yulx iqē'sqēs. Nā'k'im ō/Lqike: "Wāx nteō'ya." A'lta ā'etō; 24
he went blue-jay. She said the duck: "To-morrow we shall come." Now they
went;
- aci'Xkō iqē'sqēs; acXkō'mam. Kawī/2x. nixā'latak iqē'sqēs. 25
they went blue-jay; they came home. Early he arose blue-jay.
- homo
- AyōLxē'wulXt gō tā'yaqL. Ateō'IXam uyā'xk'un: "Iō'itet ikani'm." 26
He went up on his house. He said to her his elder sister: "It comes a canoe."

- 1 Agiö/I'Xam: "Iö'itet qé'wa amia né'wul." ALXä/giläe-y. ö'tapike.
She said to him: "It comes because you invited him." They landed the ducks.
- 2 Ä'Löptek, alxe/la it. Né'kim iqé/sqes, atetö/I'Xam tga'a nyä'xk'un:
They went up they remained He said blue-jay, he said to them her chil- his elder sister's:
from the beach, dren
- 3 "Tea ixö'yutam." Ta'ke ä'lulx iqé/sqes kja tga'a nyä'xk'un.
"Come we will go to bathe." Then they went to blue-jay and her chil- his elder sister's.
the beach dren
- 4 Qé'xtce alkl;é'men, ö'ka läx ilä'köteX. Iä'lélamé alkl;é'men,
Intending they dived, thus out their back. Ten times they dived,
LEqs alX'i'ta it it'sä'tsa. Ä'löptek acuwä'tka. "E'gön tån ix'elä'xö
almost they died cold. They went up empty handed. "One more what he will do to
him
- 6 iqé/sqes." Aklo/I'Xam tga'a y. ö'lqike: "Ä'iaq, amexö'yutam.
blue-jay " She said to him her children the duck: "Quick, go and bathe.
- 7 Ixkl;elgë'tateka." Ä'lölx, ö'lqike tga'a alX'ö'yut a'ta. Iä'lélamé
We will throw food before They went to the duck her chil- they bathed now. Ten times
them, dren
- 8 alkl;é'men. Pat. alI'xax li'ego-ie. Ä'löptek ö'lqike tga'a.
they dived. Full became their mat. They went up the duck her chil-
dren.
- 9 "XaXa'q aqamei'llatke öp'la'lo." Ä'ta ali/Xkö y. ö'lqike.
"That is thrown at you trout." Now they went home the ducks.
Tei'xel, aya'qxöie, ta'ke wiXt ö'lö age'tax iqé/sqes kja nyä'lé.
Several nights then again hunger did them blue-jay and his sister.
- 11 "Ä, ixauwa/L;ama gö-y- i'textut." né'kim iqé/sqes. Wax né'kteukte
'Ah, we v- go visiting at the bear," he said blue-jay. On the next morn-
ing it got day
- 12 ka ä'tö. Actö'yam gö-y i'teXut tä'yaql. Alö/Xeltq i'textut;
and they went. They arrived at the bear his house. He heated them the bear;
ateö/I'Xam nyä'lé: "E'ktalx aqitxengö'lwalamita, iö'it?" Alö'eko-it
he said to her his sister: "What may be will be given to us to eat, iö'it?" They were hot
- 14 Liä'xanake. Ateö/kula-y. nyä/qéweqé. Lq;öp atei'Lax lä'yape
his stones. He sharpened it his knife. Cut he did it his foot
15 iakwa' ka'nauwe. Lq;öp atea'yax iö'kuk iä'melk. Göyë' né'xax,
here/around all. Cut he did it here his thigh. Thus he did
the solej
- 16 ka'nauwë iä'xka iä'lkö-ilé. Göyë' atei'Lax lä'yape, ka'nauwë iä'xka
all that well. Thus he did to them his feet, all that
17 ilä'lkö-ilé. Ä'ta Lq;u'plq;up atea'yax, Lq;u'plq;up atea'yax. Ta'ke
well. Now cut he did it. cut he did it. Then
18 ateiü'teXem. Ayö'ktekt iä'teXemam. Aqiegilgö'lit, eka mä2nx-
he boiled it. It was done what he boiled. It was placed before and a little
them,
- 19 aegiö'tetXöm, ka aetä'qeti. Agiö/I'Xam nyä'xk'un: "Me'Lxa.
they finished, and they were satiated. She said to him his elder sister: "Go down to
the beach.
- 20 Mä'newa me'Lxa, tana'ta atenwa' qä'da amE'gimx." Ateö/I'Xam
You first go down to the beach, also indeed how you always say." He said to her
- 21 nyä'xk'un: "Mai'kXa mä'newa me'Lxa." Nö'Lxa-y. nyä'xk'un
his elder sister: "You you first go down to the beach." She went down his elder sister
- 22 ä'nëwa. Ta'ke né'kim iqé/sqes, aqiö/I'Xam i'tsxut: "We2x-
she first. Then he said blue-jay, he was told the bear: "To-morrow
- 23 mlugö'lemam lemë'ego-ie." Äi/Xkö-y. a'ta iqé/sqes kja nyä'lé.
go and fetch your mat." They went home now blue-jay and his sister.
- 24 AeXgö'mam. Kawi'2X nixä'latek iqé/sqes, na-iXé'gilx.
They arrived at home. Early he roared blue-jay, he made a fire.
- 25 Ayuni,xé'wulXt go tä'yaql. Ateö/I'Xam nyä'lé: "Ikani'm iö'itet."
He went up on his house. He said to her his sister: "A canoe it comes."
- 26 "Iö'itet qé'wa amia uwe'wull." Nixé'gëlai i'textut. Né'tptegam
"It comes because you invited him." He landed the bear. He came up from
the shore

- ii'texut. Alō'x'elteq iqē'sqēs. Alō'egu-it qō'La Lqā'nake, Liā'xanake 1
the bear. He heated stones blue-jay. They were hot those stones, his stones
iqē'sqēs. Ateō'kula-y. uya'qeweqe. Lq'ōp atei'tax Lā'yape, ae 2
blue-jay's. He sharpened it his knife. Cut he did it his foot, and
ia'xkōwa ne'k'elapx'itē, ayō'meqt. Pā, pā, pā aqā'yax, L'pāq 3
then he flew headlong, he faluted. Blow, blow, blow he was done, recover-
ing
- ateilā'takō iqē'sqēs. Ne'kim ii'tsxut: "ĒXt ka tan imx'ē'lexala 4
he recovered blue-jay. He said the bear: "One only thing you will do
iqē'sqēs." Ateiō'egam Lā'yape ii'tsxut, Lq'ōi'2p atei'tax, iā'melk 5
blue-jay." He took it, his foot the bear, slowly cut he did it, his thigh
Lq'ōi'2p atēā'yax. Lq'u'p'laq up atēā'yax gen'm ka'nauwē. A'ta 6
slowly cut he did it. Cut to pieces he did it small all. Now
ateiō'teXem. Ateilā'kXōl; ateiōteXem, ayō'qteikt. Ateiei'ltatke. 7
he boiled it. He finished, he boiled it, it was done. He threw it before
them
- Nē'Xkō ii'tsxut. A'ta ē'lats'la Lā'yape iqē'sqēs. 8
He went the bear. Now its sickness his foot blue-jay.
home
- Tēā'xēl ayā'qxoyē, ta'ke wiXt ō'lō agē'etax. Ateō'Xam 9
Several nights, then again hunger acted on them. He said to her
uyā'xk'un: "Wu'Xē txowā'l'ama gō ēē'na." Wax ne'kteukte. 10
his elder sister: "To-morrow we will go visiting at the beaver." On the next morning it got day.
- A'ta ā'etō actuwā'l'am. Actō'yam gō ēē'na. Iōc ēē'na gō tā'yaql. 11
Now they went they went visiting. They arrived at the beaver. He the beaver on his house,
was
- eka me'nx'ē aexe'la-it, ayō'pa ēē'na. Atei'tk'telam elā'ema. 12
and a little they remained, he went out the beaver. He carried them to the house willows.
- ateiegi'lxateq. Ateiō'egam ē'am. Ayō'pa. Ateē'tk'team pāl. 13
he placed them before He took it a dish. He went out. He carried it to the full
house
- ē'l; uwalk; uwalk gō qix' ē'am. Ā, nāket aegā'yax ka aei'Xkō. 14
mud in that dish. Ah, not they ate it and they went
home.
- Agio'IXam uyā'xk'un: "Mā'nēwa me'l'xa, taua'ita ateuwa' qā'da 15
She said to him his elder sister: "You first you go to the else indeed how
beach.
- ame'kimx." Ateō'IXam uyā'xk'un: "Mā'nēwa me'l'xa." No'l'xa-y. 16
you always say." He said to her his elder sister: "You first goto the beach." She went to
the beach
- uyā'xk'un ā'nēwa. Ne'kim iqē'sqēs: "Wē'xē miōgā'lemama 17
his elder sister she first. He said blue-jay: "To-morrow go and fetch
xig ē'am." Ne'kim ēē'na: "Nō'ya. Nō'ya wu'Xē," ne'kim ēē'na. 18
the dish." He said the beaver: "I shall go. I go to-morrow," he said the beaver.
- Kawi'2X nēxe'lgilx iqē'sqēs, ayuē'wulXt gō tā'yaql. Ateō'IXam 19
Early he made a fire blue jay, he went up on his house. He said to her
uyā'xk'un: "Ikanim iō'itet." "Iō'itet qē'wa amiō'IXam itia'ya." 20
his elder sister: "A canoe comes." "It comes because you told him he should
come."
- Nixā'2 gila-ē-y ēē'na. Ayō'p'am gō tē'etaql. Ayō'pa iqē'sqēs, eka 21
He landed the beaver. He came into in their house. He went out blue-jay, and
me'nx'i k'ā'ya nē'xax. Ateē'tk'jam gōyā'2 Liā'pela elā'ema. 22
a little nothing he was. He brought thus many willows.
- Aqige'lxat ēē'na. Ateā'yax texoa'ptexoap, ateiō'tetXum kanauwē'2. 23
He threw them the beaver. He did gnaw, he finished them all.
- Nē'xankō iqē'sqēs mā'l'ne, atēē'kelōya-y ē'l; uwalk; uwalk. 24
He ran blue-jay sea-ward, he went to take it mud
- Aqigelgō'lēt ēē'na. Ateā'yax, atēā'yax, ka'nauwē ateiō'tetXum. 25
He placed it before the beaver. He ate it, he ate it, all he finished it.
him
- A'ta nē'Xkō ēē'na. 26
Now he went the beaver.

WiXt atcō/IXam uyā/xk'un: "WuXi' txuā/Ljama gō-y- ō/IXaiū."
Again he said to her his elder sister: "To-morrow we will go visit- at the seal."

- 2 Nā/2kteuktē ka ā'ctō. Actō/yam gō-y- ō/IXaiū tē/kXaqL Qui/nemiks
It got day and they They arrived at the seal her house. Five
went.
- 3 tga'a-y- ō/IXaiū. Aklō/IXam ō/IXaiū tga'a: "Amcō/ya gō mā/Lnē
her children the seal. She said to them the seal her children: "Go to seaward
gō aLXE/muit Lteuq. Ia/xkati meXxat lō/ya." A'LōLX tga'a ō/IXaiū
4 to its edge the water. There lie down." They went her chil- the seal
to the beach dren
- 5 gō aLXE/muit Lteuq. ALXxā/Xatq. Agiō'cgam ē'mēecX ō/IXaiū,
to its edge the water. They lay down. She took it a stick the seal,
nō/Lxa. Aklga'om tga'a, aga'owilx- qaX ōxgē's'ax gō i'teaqtq.
6 she went to the beach. She reached her chil- she struck her that youngest one on her head.
them dren,
- 7 ALKl; ē'wamen tga'a. Lāx ali'xax, alktā'yutek Lkanauwē'tike
They dived her children. Come out they did. they emerged all
- 8 tga'a ō/IXaiū lkanam Lqoū'nemiks. AgōLā/taptek qaX aē/Xt
her chil- the seal together five. She hauled her ashore that one
dren
- 9 agā'wāa. Agalk; ē'tsXēma. Aklā'kXul; agalk; ē'tsXēma. A'lta
she had killed her. She singed her. She finished. she singed her. Now
- 10 ā'kXaxe. Lōn kēi ōgō'pXula. Agō'teXEm, agō'teXEm. Nō'kteikt.
she cut her. Three fingers her blubber. She boiled her, she boiled her. She was done.
- 11 Aqacingē'wal; amit iqē'sqēs kja uyā/xk'un qaX ō/IXaiū, cka qamx
They were given food blue-jay and his elder sister that seal, and part
aci'kXax ka actā'qeti. Agiō/IXam uyā/xk'un iqē'sqēs: "Ai'aq
12 they ate it and they were satia- She said to him his elder sister blue-jay: "Quick
ted.
- 13 me/Lxa, mā'nēwa me/Lxa." Ateō/IXam: "Mā nēwa me/Lxa. Ateuwa'
go to the beach, you first go to the beach. He said to her: "You first go to the beach. Indeed
beach."
- 14 kjoā'n mkēx Xuk aqamel'ē'meniL," atcō/IXam uyā/xk'un: "Ai'aq
always you are here you are given much to he said to her his elder sister: "Quick
wanting to stay eat."
- 15 me/Lxa." Nō/Lxa-y- uyā/xk'un. Nē'k'im iqē'sqēs: "Wē'xi mugō/lemama.
go to the beach. She went to his elder sister. He said blue-jay: "To-mor- go and fetch it
beach." the beach row
- 16 Xak ōmē'ē'micX." "Nō'yaa," nā'k'im ō/IXaiū. Kawi'2X na-ixē/lglx
this your kettle. "I shall go," she said the seal. Early he made a fire
iqē'sqēs. Ayō-ilxē'wulx't gō tā'yaql. "Iō'itet ikani'm," atcō/IXam
17 blue-jay. He went up on his house. "It comes a canoe," he said to her
- 18 uyā/xk'un. "Iō'itet qē'wa amiā'owēwut." Nixā'gila-ē ikani'm. Ā,
his elder sister. "It comes because you told them often." It landed the canoe. Ah,
ō/IXaiū Lxē'gēla-ē kja tga'a. Ā'luptek ō/IXaiū. Take nē'k'im
19 the seal landed and her children. They went up the seal. Then he said
from the shore
- 20 iqē'sqēs, atelō/IXam uyā/xk'un tga'a: "Amcō/ya gō aLXE/muit
blue-jay. he said to them his elder sister her children: "Go to its edge
Lteuq. Ia/xkati meXxat lō/ya." Ta'ke a'LōLX Iō'i tga'a. ALE'Xxatq
21 the water. There lie down." Then she went to Iō'i her chil- They lay down
the beach dren.
- 22 gō aLXE/muit Lteuq. Ta'ke atciō'cgam ē'mēecX iqē'sqēs. Ā'yōLx,
at its edge the water. Then he took it a stick blue-jay. He went to the beach.
- 23 atca'owilx- qaX ōxgōē's'ax. Mō'ketē atca'owilx-. Ia/xkatē nō'mēqt.
he struck her that youngest one. Twice he struck her. There she died.
- 24 Atetō/IXam uyā/xk'un tga'a: "Ai'aq, amekl; ē'men." ALKl; ē'men.
He said to them his eldest sister her chil- "Quick, dive!" They dived,
dren:
- 25 alGē'tātek. Ā'ēXat k;ē. Qoā'nemi alKl; ē'meu, goā'nsum nō'mēqt
they emerged. One nothing. Five times they dived, always dead

- qaX a'ēXat. A'lta alXē'lim Iō'i kja tga'a: "Ä." Nā'kim ō'lXaiū: 1
that one. Now they wailed Iō'i and her chil- "Ah." She said the seal: dren:
- "Ēgun tām ix-Elā'xō iqē'sqēs." Aga'owilx: a'ēXat ugō'Xō. "Ai'aq 2
"One more thing he will do to blue-jay." She struck her one her daughter. "Quick, amekL; ē'mēn," nā'kim ō'lXaiū. ALge'tatek Lka'nauwē Lqōā'nēmike. 3
dive." she said the seal. They emerged all five.
- Aga'Lk;tcXema ugō'xō. AKLā'kXul; agā'Lk;tsXēma. Ä'kXaxe 4
She sang her her daughter. She finished she sang her. She cut her
- agaLE'ltatke. AKcō'lXam: "NaXā'k mtgā'xō." Ä'2lta alXekx; ē'niakō, 5
she threw her be- She said to them: "This you will eat." Now they tied her up, fore them.
- alGE'ctōtk Lmē'melōct Iō'i Lgā'xa. ALi'Xkō-y- ō'lXaiū. 6
they put her up the dead Iō'i her child. They went home the seal.
- A'lta aēē'la it iqē'sqēs kja uya'xk'un. WiXt ō'lō age'ctax: 7
Now they stayed blue-jay and his elder sister. Again hunger acted on them:
- "Teu'xa txuwa'L; amx. Iō'i, gō LE'qxaLa. Wux'i' txgō'ya." 8
"Well we will go visiting. Iō'i, at the shadows. To-morrow we will go."
- Nē'kteuktē, a'lta ā'ctō. Actō'yam gō LE'qxaLa tē'laql. Ä'ctōptek. 9
It got day, now they went. They arrived at the shadows their house. They went up from the beach.
- Pāl qō'ta tk; ē'walelqt qō'ta tlōL. IXō'ca gō LE'x'emē'tk 10
Full those provisions that house. They lay about on the bed
- iqauwik; ē'lē. ŌXō'ca tq;ētā'puke. ŌXō'ca tpayi'xama, ŌXō'ca 11
large dentalia. They lay about coats, they lay about deer blankets they lay about
- tqōā'qema, ŌXō'ca tōlā'lōma. Nē'kim iqē'sqēs: "Qā'xēwa Lx ā'tgi 12
mountain-goat they lay ground-hog He said blue-jay: "Where maybe they went blankets.
- tike tē'lx'em?" Agiō'lXām uyā'xk'un: "Ōxoēlā'itx: tē'lx'em kja 13
those "people?" She said to him his elder sister: "They are there the people and
- nēket mte'tqemt." Atciō'egam qix: iqauwik; ē'lē. "Hahaha ō'go-utca, 14
not you see them." He took them those large dentalia. "Hahaha my ear,
- iqē'sqēs," aLE'xax Lgōlē'LEXemk. L;L;L;L; nōxowā'itx tē'lx'em. 15
blue-jay," he did a person. Tittering they laughed people.
- Atcō'egam cōlā'l. Atci'cxk;a: "Hahaha egō'ulal iqē'sqēs. 16
He took it a ground-hog blanket. He pulled at it: "Hahaha my ground-hog blanket blue-jay.
- Nik; ē'x'tkin gō gē'kXulē ilemē'tk. L;L;L;L;L; bē'hē nō'xōx tē'lx'em. 17
He searched for at under the bed. Tittering laugh they did people.
- Atcō'egam ōq;ōē'Lxap ōkunx'tā'm: "Qā'daqa wiXt amō'latek 18
He took it a coat a woman's coat of "Why again you lift it mountain-goat wool:
- ōgu'q;ōē'Lxap, iqē'sqēs?" Atciō'egam icā'mēl. Atcē'xk;a iqē'sqēs 19
my coat, blue-jay?" He took it a nose ornament. He pulled at it blue-jay
- icā'mēl. "Hahaha itci'cimēl, iqē'sqēs." Ayūē'lukteū ēXt iqō'mxōm. 20
the nose or- "Hahaha my nose orna- blue-jay." It fell down one basket. nament. ment,
- Atciō'egam, atcē'xēluketgō mā'Lxōlē. ALo-ē'lukten Lēā'pta. 21
He took it, he put it up at the side of the house. It fell down salmon-roe.
- Atci'xaluketgō mā'Lxōlē. Nik; ē'x'tkin ē'wa gē'kXula' ēlemi'tk. 22
He put it up at the side of the house. He searched thus below the bed.
- A'lta wiXt hē'hē nō'xōx. L;L;L;L;L; aquāō'nimx iqē'sqēs. Qē'xteē 23
Now again laugh they did Tittering he was laughed at blue-jay. Intending
- agiō'lXam uyā'xk'un: "Pet mē'xax. l'kta LEMē'kxal LE'qxaLa? 24
she said to him his elder sister: "Staying be. What thy name shadows? quietly
- Lx pōc nēket ē'ka nugō'tkiX." Gōyē' aci'xax, ā'nqatē ōtX ō'pXue. 25
Maybe if not thus they do." Thus [they they did, already there salmon-roe. looked] stood

- 1 A'/lta acxLxā'/Em. Nē'k'im iqé'sqēs: "Qaxē'lx noxoēlā'-itX tike
Now they ate. He said blue-jay: "Where may be they are those
- 2 té'lx'Em?" Agiō'lXam uyā'xk'un: "Ōxoēlā'-itX, ōxo-ēlā'/itX kĵa
people!" She said to him his elder sister: "They are there, they are there and
- 3 niket mte'tqamt." Nā'pōnem. Nē'k'im iqé'sqēs: "Ia'xkuk txaō'ya."
not you see them." It grew dark. He said blue-jay: "Here we will camp."
- 4 A'/lta actā'qxoya pōlakli. Nixe'Tōkō iqé'sqēs, ayō'pa. Qē'xteē
Now they slept at night. He awoke blue-jay, he went out. Intending
- 5 ayō'tXu-it nixau'yus, cka iakwa' alxō'gua gō tiā'owit. Nō'pa-y-
he stood up he urinated, and here it ran down at his legs. She went out
- 6 uyā'xk'un iqé'sqēs. Nō'La-it gō-y- ilē'ē nā'xk;auwapa. Gō alō'tXuit
his elder sister blue-jay. She sat down on ground she urinated. There stood
- 7 qō'La Lgā'xak;auwalpT. L'āk atci'tax tiā'owit iqé'sqēs: "Tē'a/a!
that her urine. Spread he did them his legs blue-jay: "Look!
- 8 Iō'i, qa'da Nuku ne'xax. Atexk;ā'kux cia'kxo-itōc, acaxelaē'lXal
Iō'i, how here I became. He pulled them his groins, she cried
- 9 uyā'xk'un: "Ahaha'y- i'teite'la x-iq siā'kulq;ast." "Ā'xka na itcā'lēa
his elder sister: "Hahaha my sickness that squint-eye." "She [int. her body part.]
- 10 Iō'i ka-y- i'teate'la atciā'laut?" Iō'lqtē ka agē'nk;ēmenakō.
Iō'i and her sickness is on her! Some time and she took revenge on him.
- 11 Agē'xk;a qix- iā'k;alx-ix. "Anā'2," nē'k'im iqé'sqēs, "i'teite'la Iō'i."
She pulled it that his penis. "Anah," he said blue-jay, "my sickness Iō'i."
- 12 "Ia'xka na ā'yālēa ka-y- ā'yate'la nē'laut?" WiXt aek;ē'witx-it.
He [int. his body and his sickness is on him!] Again they went to sleep.
- 13 Kawi'2X nixe'Tōkō iqé'sqēs. Ia'xka iā'lko-ilē ē'k'ala qigō ā'ngatē.
Early he awoke blue-jay. He the same man as formerly.
- 14 Nixe'Tōkō-y- uya'xk'un. A'/lta wiXt oō'guil ē'ka qigō ā'ngatē.
She awoke his elder sister. Now again a woman thus as before.
- 15 Nitcā'lakuilē. Aqēnk;ē'menakō iqé'sqēs qigō ateuXuiwō'cXEm
She was well. It was taken revenge on him blue-jay as he teased them
- 16 té'lx'Em. "Tgt'lō'kti txgō'ya, taua'lta wiXt aqtXENEmō'cXEmx."
the people. "Good we go, also again they tease us."
- 17 Agiō'lXam uyā'lē: "Mai'ka niket imē'xeteimēlē ka
She said to him his elder sister: "You not you believed me and
- 18 aqtxinEmō'cXEm." A'/lta aci'Xkō, acXgō'mam. Nā'k'im uyā'lē:
we were teased." Now they went home, they arrived at home She said his elder sister:
- 19 "Take kape't atxuwā'Lĵam."
"Then enough we went visiting."

Translation.

There were Blue-Jay and his elder sister Iō'i. "Let us go visiting, Iō'i," he said to his sister. "Let us visit the Magpie [?]." Early the next morning they went. They came near his house and saw him on the roof. They landed and went up to the house. Then they saw Magpie on his house. After a little while he swept his house and found one salmon egg. He put it in his topknot [made a fire], and heated some stones. When they were hot he took a kettle, poured water into it, and threw the dry salmon egg into the kettle; then he boiled it. The kettle came to be full of salmon eggs. He placed it before Blue-Jay and his sister and they ate. When they had half emptied the kettle they were satiated. They carried away what was left and started to go home. Iō'i said to her brother: "Let us go to

the beach; you go down first." Blue-Jay said: "You go first down to the beach." His sister went down. Then Blue-Jay said [to Magpie]: "Come to-morrow and fetch your kettle." Magpie said: "I shall go." Then Blue-Jay and his sister went home. Early in the morning Blue-Jay made a fire and went up to the roof of his house, where he staid. After awhile he said to his elder sister: "A canoe is coming." She replied: "It comes because you told him to come." Now Magpie landed and went up to the house. Blue-Jay arose and swept his house. He found a salmon egg. He put it into his top-knot. He finished sweeping his house and he heated stones. When they were hot he took his kettle and poured water into it. He took that salmon egg and threw it into the water. Then he threw the hot stones into the kettle and the water began to boil. Then he covered it. He imitated all Magpie had done. After awhile he uncovered it, but nothing was in the kettle. "Blue-Jay can do only one thing," said Magpie. He took the stones and threw them out of the kettle. He threw one dry salmon egg and hot stones into the kettle. When the water began to boil he covered it and when he uncovered it the kettle was quite full of salmon eggs. Then Magpie left them and went home.

After several days Blue-Jay and his sister became hungry. "Let us go and visit the Ducks," said Blue-Jay. "To-morrow we will go," said IŌ'i. The latter had five children. On the following morning they started and went visiting. After awhile they landed at the beach of the Duck. They came up to the house. The Duck said to her five children: "Go and wash yourselves." They went to the water and washed themselves. They dived. [Soon they emerged again] each carrying a trout. Ten times they dived and their mat became full of trout. They went up to the house, made a fire and roasted them. Then they gave Blue-Jay and his sister to eat. Now the fish which they were roasting were done. They fed Blue-Jay, and he and his sister ate. They ate part and were satiated. IŌ'i said to her brother: "You go down first, else you will talk ever so much." He replied to his sister: "Ah, you would always like to stay here, you go down first." His sister went down first [and as soon as she had left he said to the Duck]: "Come to my house to-morrow and get your mat." Now Blue-Jay went down to the beach. The Duck said: "We shall go to-morrow." Then they went home. They arrived at home. Early the next morning Blue-Jay arose and went up to the roof of the house. He said to his sister: "A canoe is coming." She remarked: "It comes because you invited them." Then the Duck landed [with her five children] and went up to the house. After awhile Blue-Jay said to his sister's children: "Go and wash yourselves." Then Blue-Jay and his sister's children went down to the beach. They tried to dive, but their backs remained over water. Ten times they dived and were almost dead with cold. They came up to the house empty handed. "Blue-Jay does one thing only" [said the Duck]. She told her children: "Go and wash yourselves.

We will give them food." The Duck's children went down to the beach and washed themselves. They dived ten times and their mat was full. They went up to the house. "That trout is thrown at your feet." Now the Ducks went home. After a number of days Blue-Jay and his sister became again hungry. "Let us go and visit the Black Bear," he said. The next morning they went. They arrived at the Bear's house. The Bear heated stones. Blue-Jay said to his sister: "What may he give us to eat, IŌ'i?" When the stones were hot the Bear sharpened his knife and cut his feet here [all around the sole] and cut his thigh. Then he rubbed over the wounds, and they were healed. Then he cut [the flesh which he had cut from his feet and from his body] into small pieces and boiled it. When it was done he placed it before them, and after a little while they were satiated. IŌ'i said to her brother: "You go down first, else you will talk ever so much." Blue-Jay said: "You go down first." His sister went, and then Blue-Jay said: "Come to-morrow and fetch your mat." Then he went home with his sister. They came home. Early the next morning Blue-Jay arose and made a fire. He went up to the roof of his house. He said to his sister: "A canoe is coming." [And she replied:] "It comes because you invited him." Then the Bear landed and came up to the house. Blue-Jay heated stones, and when they were hot he sharpened his knife and cut his feet. He fainted right away. They blew on him until he recovered. The Bear said: "You can do only one thing, Blue-Jay." The Bear took his foot and slowly cut it. He cut his thigh. Then he cut the flesh into small pieces. He boiled it. When he had finished cooking and it was done he threw it before them and went home. Blue-Jay's feet were sore.

After several days they again got hungry. Then Blue-Jay said to his elder sister: "To-morrow we will go and visit the Beaver." Early in the morning they started to visit him, and they arrived at the Beaver's house. The Beaver was in his house. After a little while he went out and carried willows into the house which he placed before them. He took a dish and went out. Then he carried it back filled with mud. Blue-Jay and his sister could not eat it and started to go home. As they set out homeward his elder sister said to him: "You go down first else you will talk ever so much." Blue-Jay said to his elder sister: "You go down first." She went to the beach first. Then Blue-Jay said: "Come to my house to-morrow to fetch your dish." The Beaver replied: "I will come to-morrow." Early the next morning Blue-Jay made a fire and went up to the roof of his house. He said to his sister: "A canoe is coming." "It comes because you told him to come." The Beaver landed and entered the house. Blue-Jay went out and when he had been away a little while he brought that many willows. He threw them before the Beaver, who began to gnaw and ate them all. Then Blue-Jay ran to the beach. He went to get some mud, which he put before the Beaver. He ate it all and went home.

Blue-Jay said again to his sister: "To-morrow we will go and visit the Seal." On the next morning they started and arrived at the house of the Seal, who had five children. The Seal said to her young ones: "Go to the beach and lie down there." They went and lay down at the edge of the water. The Seal took a stick and went down. When she reached her children she struck the youngest one upon its head. The others dived and when they came up again they were again five. Then she pulled up to the house the one which she had killed. She singed it. When she had finished singeing it she cut it. Its blubber was three fingers thick. She boiled it and when it was done she gave it to Blue-Jay and his sister. Soon they had enough. Then IŌ'i said to her brother: "You go down first." He replied: "You go down first, else you will always want to stay where they give us food." He said: "Go to the beach." His elder sister went to the beach. Then Blue-Jay said to the Seal: "Come to-morrow and fetch your kettle." "I shall come," replied the Seal. [They went home.] Early next morning Blue-Jay made a fire and went up to the roof of his house. He said to his elder sister: "A canoe is coming." She replied: "It comes because you invited him." The canoe came ashore. The Seal and her children landed and they came up to the house. Then Blue-Jay said to IŌ'i's children: "Go to the beach and lie down there." Then IŌ'i's children went and lay down at the edge of the water. Blue-Jay took a stick. He went down and struck the youngest one; he struck it twice and it lay there dead. Then he said to the other children: "Quick, dive!" They dived, and when they came up again one was missing. Five times they dived, but the one [which was struck] remained dead. Then IŌ'i and her children cried: "Å." The Seal said: "Blue-Jay knows to do one thing only." She struck one of her daughters and said: "Quick; dive!" And when they came up again all five of them were there. She singed her daughter. When she had finished singeing her she cut her and threw her down before Blue-Jay and his sister, saying: "You may eat this." Then they tied up and buried the dead child of IŌ'i, and the Seal went home.

After awhile they got hungry again. "Let us go and visit the shadows." "To-morrow we will go." Early next morning they started and arrived at the house of the shadows. They went up to the house. The house was full of provisions, and on the bed there were large dentalia. There were coats, blankets of deer skin, of mountain goat, and of ground-hog. Blue-Jay said: "Where may these people be?" His elder sister replied: "Here they are, but you can not see them." Blue-Jay took up one of the large dentalia. "Ahahaha, my ear, Blue-Jay," cried a person. They heard many people tittering. He took up a ground-hog blanket and pulled at it. "Ahahaha, my ground-hog blanket, Blue-Jay." He searched under the bed [for the person who had spoken] and again the people tittered. He took up a coat of mountain-goat wool. The person cried, "Why do you lift my

coat, Blue-Jay?" He took a nose ornament and the person cried: "Ahabaha, my nose-ornament, Blue-Jay." Then a basket fell down from above. He took it and put it back. Then a salmon roe fell down. He put it back, and again he searched under the bed for persons. Then, again, the people tittered and laughed at him. His sister said to him: "Stay here quietly. Why should they be called shadows if they would not act as they do?" They looked around. There was a salmon roe [put up in a bag for winter use] and they ate it. Blue-Jay said again: "Where may these people be?" His elder sister replied: "Here they are, here they are; but you do not see them." When it got dark Blue-Jay said: "We will sleep here." Now they slept during the night. Blue Jay awoke and went out. He tried to urinate standing. It ran down his legs. Blue-Jay's elder sister went out. She sat down on the ground and urinated. There stood her urine. Blue-Jay spread his legs: "Look here, Iŏ'i, what became of me!" He pulled his groins and his sister cried much. "Ahaha, that hurts me, Squint-eye!" "Is it Iŏ'i's body, and it hurts her?" After some time she took revenge upon him. She pulled the penis; "Anah," cried Blue-Jay, "it hurts me, Iŏ'i." "Is it his body, and he feels sick?" Then they went to sleep again. Blue-Jay awoke early. Then he was a man again as before. His elder sister awoke. Now she was again a woman as before. She was well again. Thus they took revenge on Blue-Jay, because he had teased the people. "Let us go, else they will tease us again," said Blue-Jay. His sister replied: "You did not believe me and they teased us." Then Blue-Jay went home. He arrived at home. His sister said: "Now we have gone visiting enough."

17. CKULKULŌ/L ICTĀ'KXANAM.

CKULKULŌ/L HIS MYTH.

- A'/lta exelā'itX CkulkulŌ/L k; a-y- uya'xk'un. A'/lta agiō'lXam: 1
Now there was a Salmon-harpoon and his elder sister. Now she said to him:
- "Qō-i amxuxō'k'ulax iq; oanē'X tgiā'wuk." A'/lta nau'itka. Atci'etax 2
"Future you will imitate them steel-head they catch." Now indeed. He made it salmon.
- ckulkulŌ/L, a'/lta atclī'ekōl; CkulkulŌ/L. A'/lta nē'kteuktē, a'/lta 3
a salmon-harpoon, now he finished it CkulkulŌ/L. Now it got day, now
- aklōlā pam uya'xk'un. A'/lta ia'xka ā'yā nixēlalā'ko-imam. A'/lta 4
she went digging his elder sister. Now he he went he went to catch salmon. Now roots
- atclē'lukē ēXt iqoanē'X. A'/lta nē'Xkō. A'/lta ayō'yam gō tē'etaql 5
he speared it one steel-head Now he went home. Now he arrived at their house. salmon.
- A'/lta nē'xēlkte. A'/lta nō'kteiq t ok'u'ltein. "Tgēt'lō'kti age'xk'un 6
Now he roasted it. Now it was done its head. "Good my elder sister
- nalē'm Xak ok'u'ltein. K; ē, taua'lta agā'k'altein naxā'lax. 7
I give her this fish head. No, else her fish head comes to be on her.
- Tgēt'lō'kti iā'wan nialē'm. K; ē, taua'lta itcā'wan ayaxē'lax. 8
Good its belly I give it to No, else her belly comes to be on her.
- Iq; ē'qan nialē'ma. K; ē, taua'lta itcā'q; ēqau ayaxē'lax. Tgēt'lō'kti 9
Its back I shall give it to her to eat. No, else her back comes to be on her. Good
- LElē'et nialē'ma. K; ē, taua'lta Lgā'liet alā'xalax." A'/lta ka'nauwē 10
its tail I give it to her No, else her tail comes to be on Now all her."
- atetā'wuk. Iā'wan atciā'wuk, ia'ēqau atciā'wuk a'/lta Liā'liet 11
he ate it. Its belly he ate it, its back he ate it, now its tail
- atclā'wuk. A'/lta aya-ō'ptit. A'/lta nā'Xkō-y- uya'xk'un. NaXkō'mam 12
he ate it. Now he went to sleep. Now she went home his elder sister. She came home
- gō tē'etaql. A'/lta iā'qxōiō Lgā'wuX. A'/lta alā'Xilq, a'/lta 13
to their house. Now he slept her younger brother. Now she heated stones, now
- agiā'kxōpq itcā'k; Enatan. A'/lta agē'lēm Lgā'wuX. 14
she roasted them her potentilla roots. Now she gave them her younger brother.
- A'/lta nē'kteuktē wiXt. A'/lta nō'ya wiXt aklōlā'pam. A'/lta lē'2lē 15
Now it got day again. Now she went again she went digging. Now long
- ka nixā'la'ek Lgā'wuX. Nixēlalā'ko-imam. Lē'lē, mank lē'lē ka 16
and he rose her younger brother. He went to catch salmon. A long a little long then
- atclē'lukē iā'qoa-il iq; oanē'X. "Anē'4 CkulkulŌ/L! Tate atcuwa 17
he speared it a large steel-head salmon. "Aneh CkulkulŌ/L! See! [exclamation]
- nēket tealē'ma-y- uya'xk'un." Ta'ke naxlō'lEXa-it uya'xk'un: "Ō, 18
not he will give it to [to] his elder sister. Then she thought his elder sister: "Oh,
- ka'lta qiaō'nim Liā'xauyam." A'/lta nē'Xkō CkulkulŌ/L. Ta'ke 19
only he is made fun of his poverty." Now he went home CkulkulŌ/L. Then
- niXkō'mam. Ta'ke nē'xēlkte. Ta'ke nixgē'kteik. "Tgēt'lō'kti 20
he came home. Then he roasted it. Then it was done. "Good
- age'xk'un nalē'm Xak ok'u'ltein [etc., three times as above.] 21
my elder sister I give it to this fish head [etc., three times as above].
- A'/lta alā-ilā'kuX Lā'teau gō wē'wulē. Ta'ke wiXt nē'kteuktē. 22
Now she smelled it grease in the interior of Then again it got day. the house.

- 1 Ta'ke wiXt nō'ya aklōlā'pam. Ta'ke wiXt ā'yō nixēlālā'ku-imam.
Then again she went she went to dig roots. Then again he went he went to catch salmon.
- 2 Ka2-y- akē'x ka wiXt naxalteā'ma: "Ē'yaa-itelx iā'q;oaniX
Where she was and again she heard: "How large his steel-head salmon
- 3 Ckulkulō'L." "O, Liā'xauyam Lō'nas aqiaō'nim." Ta'ke atelē'luke
Ckulkulō'L." "Oh, his poverty perhaps he is laughed at." Then he speared it
- 4 iā'q;oaniX, ta'ke nē'Xkō. NēXkō'mam gō tā'yaql. Ta'ke
his steel-head then he went home. He arrived at home at his house. Then
- 5 nē'xelkte. Ta'ke nō'kteikt ōk'u'ltein. "Ō age'xk'un, nalē'ma
he roasted it. Then it was done the head. "O my elder sister, I shall give her to eat
- 6 Xak ōk'u'ltein. K;ē, taua'lta agā'k'altein naxā'lax. Tget'ō'kti
this fish head. No, else her fish head comes to be on her. Good
- 7 iā'wan nialē'ma. K;ē, taua'lta iteā'wan ayaxā'lax. Iq;ē'qau
its belly I give it to her. No, else her belly comes to be on her. The back
- 8 nialē'ma. K;ē, taua'lta iteā'q;ēqau ayaxē'lax. Tget'ō'kti LElē'et
I give it to her. No, else her back comes to be on her. Good the tail
- 9 nLalē'ma. K;ē, taua'lta Lgā'liet alā'xalax." A'lta ka'nauwē
I give it to her. No, else her tail comes to be on her." Now all
- 10 atēiā'wulē, iyā'eqau atēiā'wulē, Liā'liet atelā'wulē. A'lta aya-ō'ptit.
he ate it, its back he ate it, its tail he ate it. Now he slept.
- 11 A'lta nā'Xkō uyā'xk'un. A'lta nāXkō'mam. A'lta alā'xeltq.
Now she went home his elder sister. Now she came home. Now she heated stones.
- 12 Agiā'kxōpq iteā'k;enatan. Ta'ke ayō'kteikt iteā'k;enatan, ta'ke
She roasted them her potentilla roots. Then they were done her potentilla roots, then
- 13 agē'lēm Lgā'wuX. A'lta L;ap age'lax Lēā'teau gō wē'wulē. "Ō,
she gave them her younger Now find she did it grease in inside of house. "Oh,
to him to eat brother.
- 14 nau'itka, tal; Xōku ē'ka atēinā'xt Xōku nēket atēinelē'menil."
indeed, look here thus he did to me here not he always gave it to me to eat.
- 15 A'lta L;ap age'lax Lēā'pta gō iā'yacql. A'lta aklugō'lit gō-y.
Now find she did it salmon roe in his mouth. Now she put it up on
- 16 ōmā'p k'cēā'xalē. Ta'ke agē'lēm ik;enā'tan. Ta'ke aklō'egam
a board above. Then she gave them potentilla roots. Then she took it
- 17 qō'la Lēā'pta, ta'ke aklē'lēm. "Ō x'ilē'k aqlnē'lēm." Ta'ke
that salmon roe, then she gave it to him "Oh, this I was given it to eat." Then
- 18 atēi'LuKet, ta'ke k;wac nē'xax. "Ō, ta'ke tal; L;ap agā'nax."
he saw it, then afraid he got. "Oh, then behold find she did me."
A'lta nē'kteuktē. Ta'ke naxe'ltXuitek. Ta'ke agiō'lXam Lgā'wuX:
Now it got day. Then she made herself ready. Then she said to him her younger brother:
- 20 "Ni'Xua mē'pa." Ta'ke ayō'tXuit. "Ē'tsentsen imē'xal. Nēket
"Well go outside." Then he stood up. "Humming-bird your name. Not
- 21 qa'nsiX iq;oanē'X miā'xo." Ta'ke nō'ya, naie'itaql.
ever steel-head salmon you will eat Then she went, she left him.
- Nō'ya, nō'ya, kulā'yi nō'ya. Ta'ke agō'ekel tlōl. Ta'ke
She went, she went, far she went. Then she saw it a house. Then
- 23 nō'p'am. Ta'ke agiō'ci iteā'k;enatan iā'lēlam. Ta'ke aklō'egam
she came in. Then she roasted them in ashes her potentilla roots ten. Then she took it
- 24 Lēā'pta; age'lax. Aklā'wulē. Ta'ke alXalGō'mam Lgōlē'LEXemk.
salmon roe; she ate it. She ate it. Then he arrived a porcupine.
- 25 Ta'ke alGō'egam alkeā'nk; o-iam. Ta'ke alōlā'taXit qō'la Lēā'pta.
Then he took her he struck her. Then it fell down that salmon roe.
- 26 Ta'ke naxemā'teta-itek, ta'ke nō'pa. Ta'ke wiXt nō'ya, kulā'yi
Then she was ashamed, then she went out. Then again she went, far

- nō'ya. Ta'ke wiXt agō'ēkel t'ōl. Nō'ya, agixā'laqlē. A'lta pā2L 1
she went. Then again she saw it a house. She went, she opened the door. Now full
- qō'ta t'ōl tk;ēwulelqL, eka me'nxi nō'la-it ka ayō'lekteū ēXt 2
that house dried salmon, and a little while she stayed and it fell down one
- iq;ōanē'X. Agiō'egam agiuk'ō'n iā'kō. WiXt ayō'lekteū. WiXt 3
steel head salmon. She took it she put it up there. Again it fell down. Again
- agiō'egam, wiXt agiuk'ō'n iā'kō. A'lta agiō'ei itē'k; Enatan 4
she took it, again she put it up there. Now she roasted her potentilla roots
them in ashes
- ialē'lam. A'lta agiōnā'xlatek mōket. A'lta agiō'xtkin, agiō'xtkin, 5
ten. Now she lost them two. Now she searched for she searched for
them, them.
- agiō'xtkin. K;ē, nēket L;ap agā'yax. A'lta alō'ēkteu Lē'pta. 6
she searched for Nothing, not find she did it. Now it fell down salmon roe.
- Aklō'egam wiXt aklōk'ō'n iā'kō. Lē'2lē ka alXatgō'mam LE'kXala. 7
She took it again she put it up there. Long and he arrived a man.
- Ta'ke L;āk nā'xax oō'leptekiX. Take alē'k'im: "Ā2!" Ta'ke wiXt 8
Then crackle it did the fire. Then he said: "Ā2!" Then again
- L;āk nā'xax oō'leptekiX. Ta'ke wiXt alē'k'im: "Ā2. Ē, qa'da 9
crackle it did the fire. Then again he said: "Ā2. Eh, why
- qa niket amiō'egam agimē'ē'meniL? Mōket agiō'egam oq;oyō'qxut 10
not you took it she gave to you to eat Two she took them the old woman
always!
- imē'k; Enatan. Amiō'xtkin gō-y- i'teaql. Amxa'LoX na 11
your potentilla roots. You searched for them in her mouth. You think [int. part.]
- Lgōlē'LEXemk xix'iau amigā't'ōm? Ē'lteap iā'xal xix' iāwunē'nem." 12
a person this you met him? Fishhawk his this danger."
- A'lta agā'wan uaxā'lax. A'lta naxxā'tō; LE'kXala aklaxō'tō. 13
Now pregnant she got. Now she gave birth; a male she gave birth
to it.
- A'lta alē'tsax qō'la Lk;āsks. Alix'e'lgilxax. A'lta aksō'penax, 14
Now he cried that child. He put him on top of Now she jumped,
the fire.
- aklō'sgamx Lgā'xa. "Anā', qa'daqa aLEMXE'lgilx?" "Qa'daqa 15
she took it her child. "Anah, why you put him into the fire?" "Why
- amlā'xegamx oq;oyō'qxut; giLginā'o-i. Iā'ma iau'a te'mēcX 16
you take him from her the old woman; she looks after him. Only here wood
- mtupia'lxax. Nēket mō'ya iau'a mai'ēmē." A'lta nau'itka iā'ma 17
gather. Not go there down river." Now indeed only
- iau'a nā'xelemēqa. A'lta lē'2lē, a'lta k;ē te'mēcX iau'a kea'la, 18
there she gathered wood. Now long time, now no sticks there up river,
- ta'ke aktō'tetXōm. A'lta nō'ya iau'a mai'ēmē. A'lta L;ap agā'yax 19
then she finished them. Now she went there down river. Now and she did it
- ē'mēcX, iū'Lqat ē'mēcX. A'lta LEk' agā'yax. A'lta lpil qigō 20
a stick, long a stick. Now break she did it. Now red where
- LEk' nē'xax. WiXt LEk' agā'yax, a'lta Liā'qxauwilqt. Lō'ni 21
broken it was. Again break she did it, now its blood. Three times
- LEk' agā'yax, ka LE'xauwē Liā'qxauwilkt. A'lta nā'Xko. 22
break she did it, then much its blood. Now she went home.
- NaXkō'mam, agixā'laqlē. A'lta yuqunā'-itX itē'k'ikala. Lō'ni 23
She came home, she opened the door. Now there lay her husband. Three
times
- Lq;up ikē'x. A'lta Lgā'xa Lā'qxulqt wā, wā, wā. A'lta pō'pō 24
cut he was. Now her child cried wā, wā, wā. Now blow
- ā'kxax oō'leptekiX. A'lta teXep akē'x oō'leptekiX. Ta'ke 25
she did it the fire. Now extinguished it was the fire. Then
- aklō'egam Lgā'xa, ta'ke nō'ya. 26
she took it her child, then she went.
- Kulā'yi ta'ke nō'ya. Ta'ke tell nā'xax. "Tgetlō'kti nLxelketgō'ya 27
Far then she went. Then tired she got. "Good I desert it

- 1 LgE'xa. Iā'xkaynk nL'Eltā'qla." AgE/Lōtk gu iteona'k. Ta'ke
my child. Here I shall leave it." She carried it to a maple. Then
- 2 naL'ē'taql. Nō'ya ta'ke kulā'yi. A'lta kā aLgiā'xoil ikani'm
she left it. She went then far. Now where he was work-
ing at a canoe
- 3 qō'La Lē'Xat Lē'k'ala, ta'ke aLkltēa'ma Lk;āsks. Ta'ke
that one man, then he heard it a child. Then
- 4 aLklō'Xtkin. Ta'ke L;ap aLgE'lax, ta'ke aLgE'luk' t qoa'p gō
he searched for it. Then find he did it, then he carried it near to
- 5 t'lōl ka aLklō'pēut. Ta'ke nē'Xkō xix' ē'k'ala. Ta'ke atēō'lXam
house and he hid it. Then he went home this man. Then he said to her
- 6 uyā'k'ikala: "L;ap anE'lax Lk;āsks. Amē'wan mxolā'xo." Lā'xlax
his wife: "Find I did it a child. You are pregnant you do." Deceive
- 7 etā'xōya-y ētā'xa. A'lta aegō'lXam ētā'xa: "Ā, Lmē'na ayi'tēate!
they did her their daugh- Now they said to her their daugh- "Ah, your mo- her sickness
ter. ter: ther
- 8 ayā'la-ot. A'lta Lō'nas akxtō'ma." Ta'ke nō'La-it ētā'xa. Hē
is on her. Now perhaps she will give birth." Then she remained their daughter. Neh,
- 9 qoa'p ikteu'ktai ka ta'ke anaō'ptit. Ta'ke atēLugō'lēmam qō'La
nearly it was going to get daylight and then she fell asleep. Then he fetched it that
- 10 Lk;āsks. "AmXE'tōkō; LEMē'wuX ta'ke altē'mam." Ta'ke
child. "Rise; your younger brother then he arrived." Then
- 11 naxe'tōkō uyā'xa. "Ō, Lgā'wuX," ta'ke nā'k'em. A'lta Lgā'wuX
she rose his daugh- "Oh, my younger then she said. Now her younger
ter. brother,
- 12 Lā'qoa-il aLē'xax. A'lta atēLā'lax i'la'ai'tanEma. A'lta ka'nauwē
large he got. Now he made them arrowa. Now every
for him
- 13 qā'xēwa ayō'yix k;imta'y uyā'xk'un. Itēa'q;atxal. "Niket
where he went after his elder sister. Her badness. "Not
- 14 iamā'wuX," agio'lXam. "L;ap aqā'max; LgE'mama L;ap atēa'max.
you are my younger brother," she said to him. "Find you were done; my father find he did you.
- 15 Ē'tsōl iā'xa mai'k'a." Ta'ke nēXE'lxa Lgā'wuX. Ta'ke acXgō'mam.
Salmon- his son you." Then he was angry her younger brother. Then they came home.
- 16 "Genā'xo-il, genā'xo-il, ē'tsōl LgE'mama." "Nā2xaxā'x! qā'daqa-y-
She always says to me, she always says to me, Salmon- my father." "Naxaxā'x! why
- 17 ē'ka-y amia'xo-il LEMē'wuX?" Aqio'egam ē'r'ēEcX,
thus you always say to him your younger brother?" It was taken a stick,
- 18 aqaxElqē'lēx'lakō. A'lta ka'nauwē Lēalā'ma tell ā'yamxtē. "Ō,
she was whipped. Now every day tired his heart. "Oh,
- 19 tget'lō'kti nuwā'cō." A'lta nē'kteuktē, wiXt ā'cto. A'lta tgā'ma
good I kill her." Now it got day, again they went. Now shooting her
- 20 atetā'lax. Nō'mēqt. Ayaē'taql, gō'yē nē'xax, ā'nqatē agiā'wat.
he did it to She was dead. He left her, thus he did already she followed
her. [turned round]. him.
- 21 A'lta iā'qoa-il nē'xax, iqiōā'lipX nē'xax. A'lta niXē'qauwakō:
Now large he became, a youth he became. Now he dreamt:
- 22 "Ma'nix muwā'ōē, ka gō-y- ogō'keia L;EMē'nL;EMEN mā'xō. Ka
"When you will kill her, then at her finger broken to pieces make it. Then
- 23 tēopenā'ya-y- i'kta lō'elō ka iā'xka L;ikōp miā'xō. A'lta ō'mēqta.
it will jump something round and that squeeze do it. Now she will die,
- 24 Qē'xtē gemolā'ma: 'Nai'ka menuwa'cō!" A'lta wiXt nē'kteuktē;
Intending she will say: "Me kill me!" Now again it got day;
- 25 a'lta ā'ctō. A'lta gō Lqā'nake ka wiXt atēa'waē. A'lta wiXt
now they went. Now at a stone then again he killed her. Now again
- 26 Lq;ōp ā'tēax ogō'keia. A'lta-y- atēō'pēna-y- i'kta lō'elō. A'lta
cut he did it her finger. Now it jumped something round. Now

- L; kōp atcā'yax. Qe'xteē agiō'IXam: "Nai'ka mEnuwa'cō." A'lta
squeero he did it. Intending she said to him: "Me kill me!" Now 1
- nō'meqt. A'lta ayac'taqL.
she was dead. Now he left her. 2
- A'lta ā'yō kulā'yi. A'lta Liā'XēwicX ilā'kēmatsk Liā'XēwicX.
Now he went far. Now his dog spotted his dog. 3
- A'lta ayugō'om tē'lx'em tā'nemeke, ō'Xutike tā'nemeke. "Anā',
Now he reached them people women, many women. "Anah, 4
- masā'tsilx qō'la Lkē'wucX. Wu'ska Lxlōcgā'ma." A'lta qē'xteē
pretty that dog. [Exclamation] we will take it." Now intending 5
- aqakLXLē'mōL. K; ē, nicket akLō'egam. A'lta ēNā'tka
it was called much. No, not she took it. Now one only 6
- ōLā'Xak; Emāna: "Ai'aq, ai'aq, Lgē'lxēm." Lē'lē ka akLgē'lxēm.
their chieftainess: "Quick, quick, call him." Some time and she called him. 7
- Alaga'om ka akLō'egam. Nō'Xogō tā'nemeke: "Ō, Lgē'wucX
He came to her and she took him. They went home the women: "Oh, a dog 8
- L; ap anege'lax, ōntcā'xak; Emāna akLō'egam." Ta'ke nē'kim
find we did him, our chieftainess she took him." Then he said 9
- iqē'sqēs: "Nī'Xua, nlō'ketama." Ta'ke ayō'p! iqē'sqēs. Ta'ke
blue-jay: "Well, I will go to see him." Then he entered blue-jay. Then 10
- atei'Lēlkel Lgē'wucX. Ta'ke atciō'egam ikamō'kXuk, ta'ke
he saw it the dog. Then he took it a bone, then 11
- ateiLē'lēm ikamō'kXuk qō'la Lgē'wucX. Nēket aLgā'yaqc. Ta'ke
he gave it to him a bone that dog. Not he ate it. Then 12
- ateLā'owilX. "Iā'c Lē'Xa Lgē'XēwucX. Iā'c Lē'Xa, mLuwā'cō."
he hit him. "Letting do him my dog. Letting do him, you will kill him." 13
- Ta'ke nē'Xkō iqē'sqēs. Ta'ke atciō'IXam iā'xk'un: "Kā'sa-it,
Then he went home blue-jay. Then he said to him his elder brother: "Robin, 14
- LgōLē'LEXEmk, nēket Lgē'wucX." "Hō'ntein, cka k; ā mxā'xō.
a person, not a dog." "Don't, and silent be. 15
- Mā'mkXa na mLā'qxamt?" "Hō'ntein, iā'xka xix'ik iqē'yō'qxut,
You alone [int. part.] you see it!" "Don't, he this one the old one, 16
- ā'Le iā'xka iā'nēwa i'kta iā'xo-ila." Lē'lē Lō'nas Lōn Lē'alā'ma ka
later on he he first some- he knows it." Some perhaps three days and 17
- wiXt ā'yō iqē'sqēs. Ayō'p!am, a'lta tā'lalX Lxē'lax Lgē'wucX.
again he went blue-jay. He came in, now gamass he ate it the dog. 18
- Ta'ke atciō'egam ē'mēcX iqē'sqēs, atciLgē'IXcim. "Ē, ē,
Then he took it a stick blue-jay, he struck him. "Ē, ē, 19
- Lā'xauyam Lgē'XēwucX, nā'kim qaX ōō'kuil. Ta'ke nē'Xko
his poverty my dog," she said that woman. Then he went home 20
- iqē'sqēs. Ta'ke atciō'IXam iā'xk'un: "LgōLē'LEXEmk kā'sa-it;
blue-jay. Then he said to him his elder brother: "A person robin; 21
- tā'lalX Lxē'lax." Nō'pōnem. A'lta atciō'IXam uyā'k-ika: "O,
gamass he eats." It got dark. Now he said to her his wife: "Oh, 22
- ta'ke tell atcā'yax ē'teamxte iqē'sqēs. Ala'xti Lek teiā'xoyē
then tired he makes it my heart blue-jay. Finally break he will do them 23
- ite'xamōkuk. NLXe'lketgōya Lkē'wucX Lā'ōk." A'lta pō'lakli
my bones. I shall throw it away the dog his blanket." Now dark 24
- atei'LEXluketgō. A'lta nē'kteuktē, a'lta txalōi'ma Liā'ōk. A'lta
he threw it away. Now it got day, now another his blanket. Now 25
- ayō'p!am iqē'sqēs. "Ē2, anē'kim LgōLē'LEXEmk. Tene'luwats
he came in blue-jay. "Ēh, I said a person. He did not believe me 26
- kā'sa-it." A'lta iā'xkatē ayō'La-it.
robin." Now there he remained. 27

Translation.

There was CkulkulŌ'L [the salmon-harpoon] and his elder sister. Once upon a time the latter said to her brother: "Do as the other people do and catch steel-head salmon." Now he did so. He made a harpoon. On the day after he had finished it his sister went digging roots. Now he went to catch salmon. He speared a steel-head salmon and went home. When he arrived at home he roasted it and when it was done he said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the belly, he ate the back, he ate its tail. Then he lay down to sleep. Now his elder sister came home. Her brother was asleep. She heated stones and roasted the roots. Then she gave them to him to eat.

On the next morning she went again digging roots. After some time her younger brother arose and went to catch salmon. After some time he speared a large steel-head salmon. "Ah, CkulkulŌ'L behold! he does not give anything to his sister," said the people. His sister thought: "Oh, they make fun of my poor brother." Now CkulkulŌ'L went home. When he arrived he roasted his salmon. It was done. Then he said: "I will give the head to my sister to eat" [etc., three times, as above].

Now she smelled the smell of grease in their house. On the next morning she went again digging roots. Then her brother went again to catch salmon. Again she heard: "How large is CkulkulŌ'L's salmon?" "Oh, perhaps they make fun of my poor brother." Then CkulkulŌ'L speared a salmon and went home. When he arrived he roasted it. Now its head was done. He said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the back; he ate the tail. Then he lay down to sleep. Now his elder sister went home. When she came home she heated stones and roasted her potentilla roots. When they were done she gave them to her younger brother. Now she found some grease in the house. "Oh, indeed! Behold how he acted against me. He never gave me anything to eat." Now she found a salmon-egg in his mouth. She placed it on top of a shelf. Then she gave him the roots. Then she took that salmon egg and gave it to him. "Oh, somebody gave this to me." When he saw it he became afraid. "Look, she found me out." On the next morning she made herself ready and said to her younger brother: "Leave the house."

Then he arose. "Your name shall be Humming-Bird. Henceforth you shall not eat steel-head salmon." Then she went away and left him.

She went and went. She went a long distance. Then she saw a house. She entered and roasted ten roots in the ashes of the fire. Then she took a salmon roe and ate it. Then a man arrived who took her and struck her [on the nape]. The salmon roe fell [out of her mouth]. She was ashamed and went out of the house. She went again a long distance. Then she saw another house. She went and opened the door. The house was full of dried salmon. When she had stayed a little while a steel-head salmon fell down. She took it and put it back. It fell down again. She took it and put it back again. Now she roasted ten roots in the ashes of the fire. She lost two of them. She searched and searched, but did not find them. Now a salmon roe fell down. She took it again and put it back. After some time a man arrived. Then the fire crackled. He said, "Ah." The fire crackled again, and he said once more, "Ah. Heh, why did you not take the food which she offered to you? She took two of your roots and you searched for them in her mouth. Do you think the man whom you met was a human being? Fish-hawk is the name of that danger." Now she became pregnant. She gave birth to a boy. Now the child cried and the man put it on top of the fire. She gave one jump and took the child. "Ah, why do you put our child into the fire?" "Why do you take it away from the old woman? She will look after it." He continued: "When you gather wood go only this way. Do not go down the river." Now she did so, and gathered wood only above the house. Now one day there was no wood above the house. She had taken it all. Then she went down the river. She found a long stick and broke it. It was red where she had broken it. She broke it again and it bled. Three times she broke it and it bled profusely. She went home. When she opened the door she saw her husband lying there. He had three [deep] wounds. Now her child cried. She blew the fire, but it was extinguished. Then she took her child and left.

After she had gone a long distance she became tired. "I will desert my child," she thought. "I will leave it here." She carried it to a maple and left it. Then she went far away. Now a man was working at a canoe [near by]. He heard a child crying and searched for it. He found it and carried it to a place near his house. Then he went into the house, and said to his wife: "I found a child. Feign to be pregnant." Thus they deceived their daughter. They said to her: "Your mother begins to be in labor. Perhaps she will give birth to a child." Then their daughter stayed there. But when it was almost morning she fell asleep. Then he fetched the child. [He said to his daughter:] "Arise, your brother has been born." Then his daughter arose. "Ah, my brother," she said. Now, the boy grew up, and [his father] made arrows for him. He went about following his sister. She was bad and said:

"You are not my brother. My father found you. You are the salmon-spear's son." Then her brother became angry. When they came home he said: "She always says the salmon-spear is my father." Her father said: "Naxaxā'x, why do you always say so to your brother?" He took a stick and whipped her. Now the boy became tired [of her teasing and thought]: "I will kill her." On the next morning they went again. Then he shot her several times and she was dead. He left her, but when he turned round she followed him again. Now he became a youth. One day he dreamt: "If you want to kill her, you must break her finger. Then a round thing will jump out of it, and that you must squeeze to pieces. Then she will die. She will say: 'Kill me!'" On the next morning they went again. Then he killed her at a stone. He cut her finger and a round thing jumped out of it. He squeezed it and she said: "Kill me" [but he squeezed the round thing to pieces]. Now she was dead and he left her.

He went a long distance. Now he [assumed the shape of] a spotted dog. He came to a place where there were many women. They said: "See, how pretty is that dog. Let us take him!" They called him often, but he did not allow himself to be taken. Now only their chieftainness [had not tried]. They said: "Now you call the dog." She called him. He went to her and she took him. Then the women went home. They said: "Oh, we found a dog; our chieftainness took him." Then Blue-Jay said: "I will go to see him." He entered her house and saw the dog. He took a bone and offered it to him, but he did not eat it. Then he struck him. [The chieftainness said:] "Let my dog go; you will kill him." Then Blue-Jay went home and said to his elder brother: "Robin, that is a man and not a dog." "Oh, be quiet, do you think you alone can see?" "Ha, he is the elder one, and he ought to know everything sooner than I," retorted Blue-Jay. After about three days Blue-Jay went again. He entered the house and saw the dog eating gamass. Then Blue-Jay took a stick and struck him. "O, my poor dog," said that woman. Then Blue-Jay went home and said to his elder brother: "He is a man, Robin, he eats gamass." When it got dark the dog said to his wife: "Blue-Jay makes me tired. He will break my bones. I shall throw away my dog-skin blanket." At night he threw it away. When it got day again he had another blanket. Now Blue-Jay came in. [When he saw him, he said:] "Eh, I said he was a man and Robin would not believe me." Now he remained there.

18. IQATSE/LX AQ IÄ/KXANAM.

THE PANTHER HIS MYTH.

- A/Ita iö/c iqatsē/Lxaq, imō/lekuma iä/k;ēwula. Ka'nauwē 1
Now there was the panther, elks hunter. All
- L'aLā/ma atciā/wul imō/lekuma. Lē2, ka L;ap atcā/yax ipē/nalX ka 2
days he hunted them elks. Some and find he did it a twig and
- atciXp!enē/nakō ka atcē/xelukctgō gē'kXulē ilemē'tk. Ō, masā/tsilX 3
he twisted it and he threw it down under the bed. Oh, pretty
- x'ik ipē/nalX: "Anā' Lgölē/LEXemk tayaX mxā'tx!" Wax 4
that twig: "Anah a person good you become!" On the next morning
- ā'yō-y- imō/lak nē'kelōya. Tsō'yustē niXatgō'mam. A/Ita Li'Xue 5
he went elk he went to catch In the evening he came home. Now there was on the ground
- luē'lōL. "Ä, qā/xēwa Lx atgatē'mam tē'lx-Em? Iqā'lxal öxucgā'lil." 6
cedar bark. "Ah, whence maybe they came people? Disks they played."
- Wax wiXt nē'kteuktē. WiXt ā'yō-y- imō/lak nē'kelōya. Tsō'yustē 7
On the again it got day. Again he went elk he went to catch In the even-
next morning it. ing
- niXatgō'mam. A/Ita LE'Xauē luē'lōL: "Qā/xēwa Lx atgatē'mam 8
he came home. Now much cedar bark: "Whence maybe they came
- tē'lx-Em? Iqā'lxal öxucgā'lil gō tē'kxaqL." Wax nē'kteuktē 9
the people? Disks they always play in my house." On the next morning it got day
- ilā/Lonē. WiXt ā'yō. NiXatgō'mam tsō'yustē. A/Ita pāl luē'lōL 10
the third time. Again he went. He came home in the evening. Now full cedar bark
- Li'Xue gō tā'yaqL. A/Ita ō'wa axō'ca. ILā'laktē ā'yō. Lāx öcō/Lax 11
it was on in his house. Now counters they were The fourth he went. Afternoon
the ground on the ground. time
- ka nē'Xkō. Q;ōā'p atetā'xōm tā'yaqL, ō'kumatk atalcēā'ma. Ta'ke 12
and he went home. Nearly he reached it his house, batons he heard them. Then
- nixe/LXa. "Qā/xēwa tē'lx-Em, öxucgā'lil iqā'lxal gō tē'kxaqL." 13
he became angry. "Whence the people, they always play disks in my house."
- Q;ōā'p atci'tax tā'yaqL, ta'ke k;ā nā'xax ō'kumatk. Ta'ke 14
Near he came to it his house, then silent they became the batons. Then
- niXkō'mam. ayō'p'am. A/Ita-y- ō'wa ā'xōc gō-y- ōmā'p. "Wu'Xi 15
he arrived at home, he came in. Now counters lay on a plank. "To-morrow
- ka nxptō'ta, qā/xēwa Lx atgatciā'ya." Wax nē'kteuktē. 16
and I shall hide, whence maybe they came." On the next morning it got day.
- Nixe/ItXuitek. Ayō'pa. Ayō'La-it gō tē'pē. Nigē'qxamt, nigē'qxamt; 17
He made himself He went He stayed in the grass. He looked. he looked;
ready. out
- k;ē, niket atci/Lēlkel Lgölē/LEXemk. Ta'ke atalcēā'ma ō'kumatk 18
nothing not he saw it a person. Then he heard them batons
- gō wē'wulē. Ta'ke nē'Xkō. Ta'ke ateickxā'naplē. A/Ita iqā'lxal 19
in the interior of the house. Then he went home. Then he looked into the house Now disks
the house. through a hole.
- Lxegā'lil Lq;ōā'lipX. A/Ita iō'kuk LE/Lape ulā'Xematk ā/LgōtX. 20
he played a youth. Now here his foot his baton it struck it.
- A/Ita LXā'xo-il: 21
Now he sang:

Ē'pēnaLX atse'nkatXel Xiau ē'tselXit atsenō'gutXap!
 c | J J J | J J J J | - . J | J J J | - . J J J J J |
 Twig he gives me name this my brother he twists me

ēnē'nankuL Xiau ē'tselXit.

2 | J J J J | - . J J J J J |
 often that my brother.

Ta'ke ā'yup! iqatsē/Lxaq: "Ē2 lgā'wuX, Lgē'xauyam. Qa'daqa
 Then he entered the panther: " Eh, my younger brother, my poverty. Why

4 | J J J J | J J J J | J J J J | J J J J |
 emxanx'ā'!" Ta'ke ayō/La-it Liā'wuX; nixemā'teta-itēk. Cka
 you keep secrets Then he stayed his younger brother; he was ashamed. And

5 | J J J J | J J J J | J J J J | J J J J |
 mā'nxi nixemā'teta-itēk, ta'ke atciō'lXam Liā'wuX: "T'lā'ya
 a little he was ashamed, then he said to him his younger brother: "Good

6 | J J J J | J J J J | J J J J | J J J J |
 me/La-it." Ta'ke ayō/La-it. Tlayā' ayō/La-it, ta'ke aexā'la-it. Ta'ke
 you stay." Then he remained. Good he stayed, then they stayed. Then

7 | J J J J | J J J J | J J J J | J J J J |
 atetē'lōt tiā'xalaitanema. Tget'lō'kti tiā'xalaitanema. A'lta
 he gave them his arrows. Good his arrows. Now

8 | J J J J | J J J J | J J J J | J J J J |
 temacā'nuke iā'k'ēwula Liā'wuX. Ta'ke atciō'lXam Liā'wuX:
 deer he hunted his younger brother. Then he said to him his younger brother:

9 | J J J J | J J J J | J J J J | J J J J |
 "Iā'ma iau'a mō'yima. Nāket iau'a mai'ēmē iltā'yim." Ta'ke
 "Only there go. Not there down stream go." Then

10 | J J J J | J J J J | J J J J | J J J J |
 nan'itka iā'ma iau'a k'cala' ayō'yim. Ta'ke iq;ōā'lipX nē'xax.
 indeed only there up stream he went. Then a youth he became.

11 | J J J J | J J J J | J J J J | J J J J |
 Ta'ke agō'n ōsō'lax, a'lta ā'yō iau'a mai'ēmē. Ayogō'om temā'ēma,
 Then one day, now he went there down stream. He reached it a prairie,

12 | J J J J | J J J J | J J J J | J J J J |
 ta'ke ayoga'ōm ō'npite. Ta'ke itcā'ma atciā'lax gō itcā'potē. Ta'ke
 then he reached her a chicken. Then shooting her he did it to on her wing. Then

13 | J J J J | J J J J | J J J J | J J J J |
 nōē'lukteu ō'npite. A'lta nā'xankō, aksō'pēnān, aksō'pēnān
 she fell down the chicken hawk. Now she ran, she jumped, she jumped,

14 | J J J J | J J J J | J J J J | J J J J |
 nā'xankō. Ta'ke nē'xankō atcage'ta. Kulā'yi atcage'ta, ta'ke
 she ran. Then he ran, he followed her. Far he followed her, then

15 | J J J J | J J J J | J J J J | J J J J |
 atcō'ikel t'lōL. Ta'ke iā'xkatē nō'p'la gō qō'ta t'lōL. A'lta Lawā'
 he saw it a house. Then there she entered in that house. Now slowly

16 | J J J J | J J J J | J J J J | J J J J |
 ā'yō. Nixlō'lXa-it: "Ō, qenuwa'ō. Tget'lō'kti nXtā'kōya. Ō-y
 he went. He thought: "Oh, I shall be killed. Good I turn back. Oh,

17 | J J J J | J J J J | J J J J | J J J J |
 ō'Xalaitanema tq;ēx nāxt. Qā'doxuē nō'p'la." Ta'ke ā'yōp!. Gō-y
 my arrows like I do them. Must I enter." Then he entered. At

18 | J J J J | J J J J | J J J J | J J J J |
 icē'q ayō/La-it. A'lta pāl tē'lx'em gō qō'ta t'lōL. A'lta aqō'kumam
 the door he stayed. Now full people in that house. Now it was looked at

19 | J J J J | J J J J | J J J J | J J J J |
 uyā'Xalaitan. A'lta ka'nauwē tē'lx'em atgō'kumam uyā'Xalaitan.
 his arrow. Now all the people looked at it his arrow.

20 | J J J J | J J J J | J J J J | J J J J |
 Ta'ke aqayā'lōt iq;ē'sq;ēs. A'lta atcō'kumam iq;ē'sq;ēs. A'lta
 Then it was given to him blue-jay. Now he looked at it blue-jay. Now

21 | J J J J | J J J J | J J J J | J J J J |
 nē'k'im: "Sai'anē, sai'anē, sai'ageq;ōē'Lnē, iq;ē'sq;ēs." "Nēket
 he said: "Give it to me, give it to me, my double-pointed arrow, blue-jay." "Not

22 | J J J J | J J J J | J J J J | J J J J |
 mai'ka se'm'ēq;ōē'Lnē, tēXu'l gimē'q; atxala." Ta'ke wiXt aqō'kumam
 your your double-pointed very you having badness." Then again it was looked at

23 | J J J J | J J J J | J J J J | J J J J |
 uyā'xalaitan. "La'keta Lx Lkā'nax ulā'xalaitan? Atlō'kti-y
 his arrow. "Whom maybe chief his arrow? Good

24 | J J J J | J J J J | J J J J | J J J J |
 ōkulai'tan." Take wiXt aqayā'lōt iq;ē'sq;ēs. A'lta wiXt nē'k'im:
 arrow." Then again it was given blue-jay. Now again he said:

25 | J J J J | J J J J | J J J J | J J J J |
 "Sai'anē, sai'anē, sai'ageq;ōē'Lnē, iq;ē'sq;ēs." "Nī'Xua si'agum."
 "Give it to me, give it to me, my double-pointed arrow, blue-jay." "Well, take it."

- Ta'ke ayū'tXuit, atcū'ekam. Ta'ke tō'tō nē'xax. A'lta tktē'ma 1
Then he stood up, he took it. Then shake he did. Now dentalia
- pāl ā'yāl'a. Ta'ke nē'k'im iqē'sq;ēs: "Ā Lōwatskā' Lkā'naxā'!" 2
full his body. Then he said blue-jay: "Ah, follow him the chief!"
- Ta'ke nē'xankō iq;ōā'lipX. Ta'ke agike'ta ōō'kuil. Ta'ke a'etō, 3
Then he ran the youth. Then she followed him the woman. Then they went,
- a'etō, a'etō, a'etō. Ta'ke ayō'p'am gō tē'etaql iā'xk'un. Ta'ke 4
they went, they went, they went. Then he came in at their house his elder brother. Then
- nē'xē'pcut. Ta'ke nō'p'am ōō'kuil. K;ē Lgōlē'LEXemk gō wō'wulē. 5
he hid himself. Then she came in the woman. No person in interior of house.
- Ta'ke naxlō'lXa-it: "Qā'xēwalx ā'lō qō'La Lq;ōā'lipX?" Lē ta'ke 6
Then she thought: "Where maybe he went that youth?" Some then time
- rsō'yustē niXatgō'mam iqats!ē'lXaq. A'lta Lā'gil Lōc. "Ō, ta'ke 7
evening he came home the panther. Now a woman there was. "Oh, then
- tal; ē'wa mai'ēmē ā'yō." A'lta atcō'egam qaX ōō'kuil. Naxlō'lXa-it 8
behold thus down river he went." Now he took her that woman. She thought
- qaX ōō'kuil: "Qansi'x alXatgō'mam qī'La Lq;ōā'lipX?" Agō'n 9
that woman: "When he came home this youth?" The next
- ōō'lax aklō'xtkin. Lak, Lak, Lak, Lak agā'yax ēēcō'ma, 10
day she searched for him. Turn over, over, over, she did them skins,
- imō'lak iā'ēcō'ma. Ta'ke nō'ponem. Mōket Lēalā'ma, tā'nata t'lōl 11
elk their skins. Then it grew dark. Two days, one side of house
- ka agiō'tetXōm. Tē'gōn tā'nata t'lōl agiō'xtkin. Lak, Lak, Lak, 12
then she finished it. Next the other house she searched. Turn turn turn over, over, over,
- Lak ēēcō'ma agā'yax. Iā'xkōiū. Ta'ke aklō'egam Lēā'teau, ta'ke 13
turn over the skins she did them. He slept. Then she took it grease, then
- aktō'egam tqē'ō'cūtk. Ta'ke ataxe'lgilx. Ta'ke naxō'LEla tqē'ō'cūtk. 14
she took them hoofs. Then she made a fire. Then they got done the hoofs.
- Ta'ke L;ēmē'nL;ēMEN age'tax. Ta'ke aktō'egam tē'lō'wul; Ta'ke 15
Then broken to pieces she made them. Then she took it soot. Then
- akexē'lakō k;ā imō'lak ā'yāqēō gō ciā'kteXiet. A'lta akexē'lakō, 16
she mixed it and elk its hair at its nostrils. Now she mixed it,
- ka'nauwē akexē'lakō k;ā Lēā'teau, imō'lak Liā'qxateau. A'lta wax 17
all it was mixed and grease, elk its grease. Now pour out
- aktē'lax gō ciā'kteXiet. Pō'lakli nixē'tōkō. A'lta ē'ctate'la 18
she did it to in his nostrils. At dark he awoke. Now their sickness
- ciā'kteXiet: "Ō, kā'pXō, kā'pXō, egēmō'lakteXiet exanā'lax." "Ō, 19
his nostrils: "O, elder brother, elder brother, my elk nose comes to be on me." "O,
- au, emē'mōlakteXiet exanā'lax. QEQā'ta ayamā'xō." "Ō kā'pXō, 20
younger your elk nose comes to be on you. Unable to help I do you." "O elder brother,
- kā'pXō, ō tgeqē'ō'cotk txanā'lax." "Ō au, temē'qē'ō'cotk txamā'lax. 21
elder oh, my hoofs come to be on me." "O, younger brother, your hoofs come to be on you.
- QEQā'ta ayamā'xō." Nē'kteukte ka nixēnā'Xit ēēcō'ma, imō'lēkuma 22
Unable to help I do you." It got day and they stood up the skins, elks
- nē'xax. Ka ayō'tXuit Liā'wuX. E'lēmīX nē'xax. Ayō'pa Liā'wuX. 23
they became. And he stood up his younger brother. E'lēmīX he became. He went out his younger brother.
- Nixēnā'Xit imō'lēkuma ka'nauwē. A'lta ayō'ptek gō tqā'itema. 24
They stood up the elks all. Now they went inland to the woods.
- A'lta atcō'egam qaX ōō'kuil itēā'potē. Ā'teuk^u gō Lā'xanē. 25
Now he took her that woman her arm. He carried her to outside.

- 1 A'lta tō'tō ā'teax. Ka'nauwē tgā'lwūc. Laq atxā'xax. Ateā'xaluketgō:
Now shake he did her. All her flesh come it did. He threw her-down
- 2 "Ō'npite imē'xal. Nāket muXugō'mita tkañā'ximet. Qiā'x iteā'yau,
"Chicken- your name. Not you will make them chiefs. If a snake,
hawk unhappy
- 3 tex'ī miā'xō. ĩmē'q; atxala. Nai'ka iqats'ē' Lxaq itei'xal."
then you will eat it. Your badness. I panther my name."

Translation.

There was the panther. He was an elk hunter. Every day he went hunting. One day he found a branch [of a spruce]; he twisted it and threw it under his bed. It was a pretty branch. [Then he said:] "Oh, I wish you would become a man!" On the next day he went again elk hunting. In the evening he came home. Now he saw cedar bark lying on the ground. "Where do these people come from? They have been playing at disks" [said he]. On the following morning he went again elk hunting. In the evening he came home. Now there was much cedar bark [in his house]. "Where may these people have come from? They always play at disks in my house." On the third day he went again, and came home in the evening. Now the floor of his house lay full of cedar bark and counters lay on the ground. He went out for the fourth time and came home in the afternoon. When he reached his house he heard batons. Then he became angry. "Where do these people come from? They always play at disks in my house." He came near the house, then the noise of the batons stopped. He arrived at home and entered. Now counters lay on a plank. [He said:] "Tomorrow I shall hide to see where these people come from." On the next morning he made himself ready and went out. He stayed in the grass [near the house] and looked. He did not see anybody. Then he heard the batons moving in the interior of the house. He went home and looked through a hole in the wall of the house. Now there was a youth who played at disks. He struck the rhythm with his foot and sang: "My brother calls me branch of a spruce, my brother twisted me often." Then the panther entered. "Oh, my poor brother, why did you hide yourself before me?" Then the youth was ashamed. He stayed there. The panther said to him: "Stay with me." Then he remained there. Now the panther gave him good arrows, and the youth went hunting deer. Then the panther said to his younger brother: "Go only this way, do not go down the river." He obeyed and went only up the river. He grew up. One day, however, he went down the river. He came to a prairie where he found a chicken-hawk. He shot it and hit its wing. It fell down and ran away jumping. He pursued it a long distance. Then he saw a house. The chicken-hawk entered the same. Now he went on slowly. He thought: "Oh, they will kill me. I had better turn back. But I like my arrow [so well]. I must go in." Then he entered and remained standing in the door. The house was full of people who looked at his arrow. All the people looked at

it. Then they gave the arrow to Blue-Jay, who looked at it. Then the young man said: "Give me my double-pointed arrow, Blue-Jay." "It is not your arrow, you bad man" [retorted Blue-Jay]. Again the people looked at the arrow and said: "To what chief may this arrow belong? It is a good arrow." Then they gave it again to Blue-Jay. Now the young man said again: "Give me, oh, give me my double-pointed arrow, Blue-Jay!" "Well, take it!" Then [the young man] arose and took it. He shook himself and his body was all covered with dentialia. Then Blue-Jay said [to the chicken-hawk, who on entering the house had assumed the shape of a woman]: "Follow the chief!" The youth ran and the woman pursued him. They went and went and went until he came to his elder brother's house. He hid himself [inside]. The woman entered and did not see anybody. She thought: "Where may that youth have gone?" In the evening the panther came home. Now there was the woman [in his house. He thought:] "Certainly he went down the river!" Then he married the woman. She thought: "When did that youth come home?" On the following day she searched for him. She turned over all the elk skins until it grew dark. She continued two days. Then she had finished all the skins on one side of the house. Now she searched at the other side of the house. She turned over all the elk skins. [Finally she found him] sleeping [under the skins]. She took some grease and [elk] hoofs. She made a fire and roasted the hoofs. When they were done she pounded them. She took some soot and mixed it with hair of an elk's nose. Now she mixed it all with elk's grease and poured it into his nostrils. When it grew dark he awoke. Now his nostrils felt sore. He said: "Oh, my elder brother, my nose is being transformed into an elk's nose." "Oh, my younger brother, your nose is being transformed into an elk's nose. I can not help you." "Oh, my elder brother, hoofs are growing on my feet." "Oh, younger brother, hoofs are growing on your feet. I can not help you." On the following morning the elk skins arose and became elks. The youth arose. He became Ê/lemiX* and went out. Then all the elks arose and went into the woods. Now [the panther] took the woman at her arm. He carried her out of the house and shook her, so that all her flesh fell down. He threw her down and said: "Your name shall be Chicken-hawk. Henceforth, you shall not make chiefs unhappy. When you see a snake you shall eat it. My name will be Panther."

* The tutelary spirit of the hunters.

BELIEFS, CUSTOMS, AND TALES.

THE SOUL AND THE SHAMANS.

1. Gita'kikelal atgē'ix ē'wa temēnuwā'lema. Manix alō'niks,
1. The seers go thus [to] the ghosts. When three.
- 2 Lā'nēwa aqlā'x pāt gila'Xawōk. K;imta' aqlā'x pāt gila'Xawōk,
first he is made a having a guardian Last he is made a having a guardian
strong spirit. strong spirit.
- 3 kā'tsek aqlā'x gianu'kstX ilā'Xawōk. Ma'nix ala'ktike atgē'ix
in the he is made a small one his guardian When four go
middle spirit.
- 4 gita'kikelal, ā'ka amō'ketike kā'tcek aqtā'x. Lā'nēwa aqlā'x pāt
seers, thus two in middle are made. First he is made strong
- 5 gila'Xawōk, LEK-i'mta aqlā'x pāt gila'Xawōk. Aqē'ktaōx
person having a last he is made strong a seer. It is pursued
guardian spirit.
- 6 ilā'Xanatē Lkā'nax, ma'nix ē'late'la Lkā'nax. Manix itcā'q;atxala
his soul the chief's, when his sickness a chief. When its badness
- 7 ayā'xelax qaX uē'Xatk, alktō'p'Ena Lā'ēwam qō'La Lā'nēwa.
comes to be on that road, he utters his song that first one.
- 8 Manix ē'wa k;imta' itcā'q;atxala ayā'xelax qaX uē'Xatk, ka qō'La
When thus behind its badness comes to be that road, and that
on it
- 9 iau'a k;imta' alktōp'Ena'x Lā'ēwām. Cka me'nx;i nōpō'nemx ka
there behind he utters it his song. And a little dark and
- 10 atōkoē'la-itx, tate! ayu'ktelil iō'itēt ka aqita'ōm ilā'xanatē
they try to cure look! the morning star comes and they reach it his soul
him,
- 11 qō'La gē'late'la. Aqiō'egam ilā'xanatē. Nuxutā'kux tgā'Xawōk
that sick one's. It is taken his soul. They return their guardian
spirits
- 12 gita'kikelal. Ē'Xtemaē mō'keti alā'oix, ē'Xtema-ē ē'Xti alā'o-ix
the seers. Sometimes two nights, sometimes one night
- 13 ka aqē'telōtxax ilā'xanatē qigō nōxutā'kumx qō'ta tka'uwōk.
and they give him his soul as they come back those spirits.
- 14 T'lā'ya alxā'x gē'late'la.
Well gets the sick one.
2. Ma'nix aqiā'wax ilā'xanatē gē'late'la; atgē'x gita'kikelal,
2. When it is pursued his soul the sick one's, they go the seers,
- 16 ma'nix aqiā'wax ilā'xanatē gē'late'la; iau'a qiq;ē'teqta qaX
when it is pursued his soul the sick one's; there the left that
- 17 uē'Xatk alō'ix; nōgō'go-imx gita'kikelal: "O, Lō'meqta, taL;!"
trail it went; they say. the seers: "Oh, he will die, behold!"
- 18 Ma'nix iau'a qinq;eama' ayō'ix ilā'xanatē: "Ō, t'lā'ya qLā'xō!"
When there right hand goes his soul: "Oh, well he will be
made!"
3. Aqiga'omx qigō naLxoā'pē ilē'ē. Ia'xkatē alKTEE'meta-itx
3. It is reached where the hole [in] ground. There they drink always
- 20 tmēmēlō'etike. Ma'nix alKLā'metx gē'late'la gō qō'La Ltenuq, a'lta
the ghosts. If it has drunk the sick one at that water, then
- 21 nēket qa'nsix t'layā' aqlā'x. Qē'xtcē ka'nauwē tgā'qēwama
not anyhow well he is made. Intending all shamans
- 22 ataLgē'la-itx, nāket L'pāx aqlā'x.
they try to cure not well and he is made.
him, sound

4. L'ap aqē'ax ilā'xanātē qō'La LklāmētX Ltēuq. Aqio'egamx, 1
4. Find it is done his soul that having drunk water. It is taken,
iā'qoa-il cix' ikanā'te. Nuxotā'kux tgā'Xawōk gitā'kikelal. Iā'qoa-il 2
large that soul. They return their spirits the seers. Large
qix' ikanā'tē. Aqio'egamx qjoā'p iā'kua Natē'tanuē ka ianō'kstX 3
that soul. It is taken near here the Indians and its smallness
nē'xElax. Nugō'go-imx qtōguilā'lē: "Lō'nas nāket Li't'lo-ix ka 4
comes to be on it. They say those who cure "Perhaps not one day and
Lō'mEqta." Nikteō'ktixē. Qē'xtēē aqē'telōt ilā'xanātē. Aqā'telōtx, 5
he will die." It gets day. Intending it is given to his soul. It is given to him.
qjoā'p ka'nauwē ē'LaL'a ka alō'meqtx. Nilgengā'gux ilā'xanātē. 6
nearly all his body and he dies. It is too small his soul.
5. Ma'nix atgē'ix gitā'kikelal, atgē'Lxamx tgā'Xawōk gō 7
5. When they go the seers, they arrive seaward their spirits at
temēwā'lema, kulā'yi gō-y- ē'lXam ikē'x ilā'xanātē gē'Late'la, ka 8
the ghosts, far at town is his soul the sick one's, and
niket qlē't'ēm̄t, mgō'go-imx gitā'kikelal: "O, t'layā' lxiā'xō ka 9
not he has been given food. they say the seers: "Oh, well we all and
niket qiyi't'ēm̄t." Nau'itka, aqio'egam ilā'xanātē. Nōxutā'kux 10
not he has been given food. Indeed, it is taken his soul. They return
tgā'Xawōk gitā'kikelal. Qē'xtēē pāt ē'Late'la, tate! aqē'telōt 11
their spirits the seers. Intending really his sickness, look! it is given to him
ilā'xanātē, nau'i tlayā' alXā'x. 12
his soul, at once well they make him.
6. Ē'Xtē wiXt qō'La aqlōngō'mitx; temēwā'lema atklōngō'mitx, 13
6. Once again that one he is carried away: the ghosts they carry him away,
nau'i alō'meqtx. Nuxulā'ya-itx Lā'cōwit. A'lta aqlēlgē'mimtōmx 14
at once he dies. They tremble his legs. Now they are paid
ilā'kikelal. A'lta aqugō'taox temēwā'lema. ALqtā'qamitx qō'La 15
the seers. Now they are driven the ghosts. He sees them that
aqlōngō'mitx qō'tae temēwā'lema. Aqā'mxike lktō'kul, aqā'mxike 16
he was carried away those ghosts. Part of them he knows part of them
nāket alktō'kuleql'ax. Tā'mac qō'tae niket ā'nqatē nuxo'La-it, 17
not he knows them. Only those those not long ago dead.
tā'eka alktō'kuleql'ax. Aqiktā'omx ilā'xanātē qō'La aqlōngō'mitx, 18
those he knows. It is reached his soul that it is carried away,
aqlxlxēmē'takux. Nau'i atcelātā'kux, t'layā' alXā'x. 19
it is turned round. At once he recovers, well he gets.
7. Ma'nix temēwā'lema atklungō'mitx, manix k;ē gilā'kikelal, 20
7. When the ghosts carry him away, when no seer,
alā'o-ix qō'La aqlungō'mitx, ē'Xtēma ē'Xti alā'o-ix ka alō'meqtx, 21
one day that he is [carried] away, sometimes one night and he died
guā'nsum alō'meqtx, ē'Xtēma mō'keti alā'o-ix alō'meqtx. 22
always he is dead, sometimes two nights he is dead.
8. Ma'nix ayō'ix ilā'xanātē gē'Late'la ē'wa temēwā'lema, ma'nix 23
8. When it goes his soul the sick one's thus ghosts, when
atē'ktaōx gitā'kikelal atgē'lktaōx tgā'Xawōk, ā'nqatē aqio'ktex 24
they pursue it the seers they pursue it their spirits, already it has been taken into the house
ilā'xanātē ka xā'oqxal qa'da aqlā'x. Nōxoē'nimx tgā'Xawōk 25
his soul and can not anyhow it is done. They cry their spirits
gitā'kikelal. Nōxutā'kux. Mōket ikanā'tē aqtē'telax; ma'nix Laq 26
the seers. They return. Two souls people have them; if take out
aqte'Lxax qō'ta mōket, iā'xkatē ka alō'meqtx. 27
it is done those two, there and he dies.

9. Ma'nix aqie/lgelax ikē'ntan, gō temēwā/lema ikē'x. Ma'nix
9. When it is seen at the ghosts it is. When
- 2 nīket aqio'egamx, tēā'2x ayā'o-ix ka ayō'meqtx; ma'nix
not it is taken, several days sud it is dead; when
- 3 aqio'egamx ka nāket ayō'meqtx. Ā'ka Lgolē/leXemk wiXt.
it is taken and not it is dead. Thus a person also.
- 4 Ma'nix plālā' Lgō'egēwal aqie/lgelax il'āxanātē gō temēwā/lema,
When well some one goes it is seen his soul at the ghosts.
- 5 ma'nix nāket aqio'egamx, nāket iō'lqtē ka alō'meqtx. Ā'ka
when not it is taken, not long and he is dead. Thus
- 6 wiXt ikani'm. Ma'nix atgiingō'mitx temēwā/lema ikani'm,
also a canoe. When they carry it away the ghosts a canoe,
- 7 ma'nix nāket algiō'egam ilā'kikelal ka cā'ca nixā'x.
when not they take it the seers and smashed it gets.
10. Ma'nix lō'Xat gilā'kikelal ka-y uts;ā'xō alGā'x, ka
10. When one seer shaking man- he does it, and
ikin
- 9 alGā'telutx nīket gilā'Xawōk. A'lta actō'ix ē'wa temēwā/lema.
he gives it to one not having guardian spirits. Now they go thus [to] the ghosts.
- 10 Alkelgelgē'egamx. Alktā'qamitx ka'nauwē tā'nema gō
He helps him. He sees all things at
- 11 tmēmēlō'etike ita'lē qō'La nīket gilā'Xawōk. AKLō'k'ix ē'wa
the ghosts their land that one not having guardian spirits. It carries him thus
- 12 temēwā/lema qaX uts;ā'xō.
[to] the ghosts that manikin.
11. Ma'nix gō Natē'tanuē ilā'Xanātē ikē'x ia'mkXa ē'Xtka
11. When at the Indians his soul is only one only
- 14 Lāq' nixē'lxax gē'late'la, aqio'egamx, nau'i tlayā' alxā'x. Ma'nix
take out he did him the sick one, it is taken, at once well he gets. When
- 15 aqio'egamx qix' gianu'kstx ilā'xanātē gō Natē'tanuē aqē'telōtx
it is taken that the one having his soul at the Indians it is given to
smallness him
- 16 cka mē'nxi tlayā' alxā'x. Tal; ēXt ilā'xanātē gō temēwā/lema
and a little while well he gets. Look! one his soul at the ghosts
- 17 ikē'x, aqē'ktaōx qix' ē'wa temēwā/lema ilā'xanātē iō'yama,
is, it is pursued that thus [to] the ghosts his soul arrives,
- 18 aqitelō'k'amx ilā'xanātē, nau'i aqē'telōtx nau'i tlayā' alxā'x.
it is brought to him his soul, at once it is given to him at once well he gets.
12. Ma'nix Lkā'nax ayō'ix ilā'xanātē, ē'wa tkamilā/leq ayō'ix
12. When a chief goes his soul, thus [to] beach goes
- 20 ilā'xanātē. Nāket o'Xuitike gitā'kikelal tgiō'kuētē. Ma'nix pāt
his soul. Not many seers know about it. If a real
- 21 qLā'qēwama, texi Lgiō'kuētē ia'xkēwa ē'wa tkamilā/leq.
shaman, then he knows about it there thus beach.
13. Ma'nix ē'kta algiō'egamx ilā'xanātē Lgōlē/lXemk
13. When something takes it his soul a person
- 23 temēwā/lema ita'ktē, nāket qansi'x tlayā' aqlā'x.
the ghosts their things, not ever well he gets.
14. Ma'nix Lō'meqta gē'late'la guā'nesum, qōē't nixā'xoē.
14. When he will die a sick one always high water it will be.
- 25 A'lta Lawā' atgē'x qō'ta tkā'owōk. Ma'nix tlā'ya qLā'xō
Now slowly they walk those spirits. When well he will get
- 26 gē'late'la ka guā'nesum qul nixā'xoē.
the sick one and always low water it will be.
15. Ma'nix aqiaklā'etēmītx ilā'xanātē gē'late'la gō ikani'm,
15. When it is placed his soul the sick one's in canoe,
- 28 ā'quik'ī ē'wa wē'kwa nāket qa'nxis tlayā' aqlā'x.
it is carried thus [to] ocean not ever well he gets.
16. Aqigā'omx ilā'xanātē gē'late'la. Aqio'egamx, aqio'lategux.
16. It is reached his soul a sick one's. It is taken, it is lifted.

- Aqiō'ketx, ia'xka gō ikē'x. WiXt aqiō'egamx, aqiō'lategux; 1
It is looked at, it there it is. Again it is taken, it is lifted;
- aqiō'ketx; a'ltā k'ē qaxē' qigō' nikē'x, aLE'k'imx klā'qēwam: 2
it is looked at; now nothing where as it was. he says the shaman:
- "Ta'ke aniō'gam." 3
"Then I took it."
17. Ma'nix Lō'meqta, ilā'Xanatē qē'xtēē aqiō'egamx, a'ltā 4
17. When he will be dead, his soul intending it is taken, now
- tlaqē' qaX ō'ō'leptekiX nutXui'teax. Qē'xtēē aqiōmē'tekēnēux 5
just as that fire sparks fall down. Intending he gathers it up
- qigō ayutXui'teax, aLE'k'imx klā'qēwam: "Nāket tal; t'layā' 6
where it fell down, he says the shaman: "Nē: behold! well
- nētx." 7
I make him."
18. Ma'nix Lō'meqta, ilā'Xanatē ka-y- iā'pik nē'xalax. Ma'nix 8
18. When he will die, his soul and its being is on it. When
- t'la'ya qlā'xō gilā'Xanatē ka kullku'll nēxā'x. 9
well he will be the one having a and light it gets.
19. Ma'nix tgige'nXautē ikanā'tē temēwā'lema, a'ltā ēmā'cēn 10
19. When they watch it a soul the ghosts. then a deer
- algīā'x lā'qēwam. Algīō'kux, nēxē'nkux. Atgē'kta-ōx temēwā'lema; 11
he makes it the shaman. He sends it, it runs. They pursue it the ghosts;
- aqēē'taqLax qix' ikanā'tē. Ayoxōē'yumqtx temēwā'lema qix' 12
it is left that soul. They forget it the ghosts that
- ikanā'tē. Anā'lā'lax alklā'x lā'qēwam. Lā'xlax alktā'x 13
soul. Deceive he does them the shaman. Fool he does them
- temēwā'lema ka algīō'egam qix' ikanā'tē. Atēē'taqL'ax, 14
the ghosts and he takes it that soul. They left it
- temēwā'lema. 15
the ghosts.
20. Ma'nix iā'q'atxala, alktēkē'm'ō'lexa-itx, a'ltā gilā'kikelal, 16
20. When he is bad, he is evilly disposed against him, now a seer,
- a'ltā alxalk'umluwā'kōtsōx. Alā'xti L;ap alklā'x lā'qxōio. Lāq 17
now he watches for him. Next find he does him sleeping. Take out
- algē'lxax ilā'xanatē. A'ltā alguipeō'tetemx gō tmēmēlō'ctike 18
he does it his soul. Now he hides it everywhere at corpses
- atgē'tgiX, ia'xkatē algīō'tkEX. Anā'2 gō igē'mEXatk ikani'm; anā' 19
they are, there he puts it. Sometimes at put up as burial canoe; some-
times
- gō iā'q'atxala ilē'ē algīō'tqx, anā' gō kē'xXulē t'lōL, anā gō 20
in bad ground he puts it, some- at under house, some- at
times
- yumā'inx' tē'mēcEX. A'ltā ē'late'la nixā'telax qō'la gilā'Xanatē. 21
rotten wood. Now his sickness comes to be on that the one having the
soul.
- Aqlēlgē'mēmtōmx Lē'Xat qlā'qēwam. Aqlgē'la-it gē'late'la, 22
He is paid one shaman. They try to cure him the sick one,
- aqiē'lkēlax ilā'Xanatē. "Ō'kuk lā'qēwam ikē'x imē'Xanatē." 23
it is looked for his soul. "At that shaman is your soul."
- A'ltā aqiu'Xtkinax ilā'Xanatē. L;ap aqiā'x gō tmēmēlō'ctike. 24
Now it is searched for his soul. Find it is done at the corpses.
- Ixelō'ima L;ap aqiā'x gō iā'q'atxala ilē'ē. Ixelō'ima L;ap aqiā'x 25
Another find it is done in bad ground. Another one find it is done
- gō gē'gula t'lōL. Aqiō'egamx. Ixelō'ima L;ap aqiā'x gō yumā'inx' 26
at under the house. It is taken. Another one find it is done at rotten
- tē'mēcEX. Ixelō'ima L;ap aqiā'x, gō k'cā'xali ikē'x. Aqiō'egamx. 27
wood. Another one find it is done, at above it is. It is taken.
- Ma'nix ia'Xkiā'lkul qix' ikanā'tē, t'layā' aqlā'x gē'late'la. Ma'nix 28
When its being well that soul, well he is made the sick one. When

- 1 ā'uqatē atcā'yax ilā'Xawōk klā'qēwam, a'lta alō'meqt qō'La
already he ate it his spirit the shaman's then he dies that
- 2 Lgōlē'IXEmk qō'La gilā'Xanātē.
person that having the soul.
21. Ma'nix aqLgelō'kux qlā'qēwam Lgōlē'IXEmk, qantsi'x
21. When it is sent to him a shaman a person, how many
- 4 Lā'yana iqauwik;ē'lē, nāket Lā'keta Lgē'tqemt, aqlō'IXamx:
fathoms long dentalia, not who knows it, he is told:
- 5 "lā'Xanate Lā'q" mēxā'xō xix'ī'x." Aqlō'gux qlā'qēwam,
"His soul take out do it this one's." It is sent to him the shaman,
- 6 aqlāLgelō'kux Lgōlē'IXEmk. Pā'nic aqē'telax ēqauwik;ē'lē, anā'
he is sent to him a person. Secretly they are done long dentalia, some-
paying to him times
- 7 Lā'gil pā'nic aqLē'telax qlā'qēwam. A'lta nau'itka Lā'q" alqō'IXax
a woman secretly she is done to the shaman. Now indeed take out he does it
paying him
- 8 ilā'Xanātē qō'La aqlāLgelō'kux. Alō'meqtx qō'La aqlāLgelō'kux.
his soul that one to whom he was sent. He dies that one to whom he was sent.
- 9 Ma'nix atauwē'xix'itx Lā'colal qō'La Lō'meqtx, aqa'Lgelō'xax
When they learn about it his relatives that dead one's, somebody goes to take
him
- 10 qlā'qēwam, aqlā'waōx, manē'x nōxō'x tkatā'kux. Ma'nix nēket
the shaman, he is killed, learning his they do their mind. When not
secret
- 11 aqlā'waōx ka ō'Xuit Lā'ktēma alktō'tx; ma'nix Lā'la-ētix
he is killed and many his goods he gives them if his slaves
away:
- 12 qlā'qēwam ka lla'ētix alklō'tx ka nāket aqlā'waōx. Aqlō'IXam
the shaman and his slave he gives him and not he is killed. He is told
away
- 13 alxalawi'tXnitx.
he has not done it [it is
forgiven].
22. Ā'ka wiXt pāt wuq; qlā'qēwam. Ma'nix xāx alklā'x
22. Thus also really strong shaman. When observe he does her
- 15 Lā'k'ikala gō Lqoā'lipx, a'lta tqē'wam alklā'x. Gilā'kilatenil
his wife at a youth, now sending disease he does it. He shoots much
- 16 tiō'LEma tte'lā'ma qkltulā'tenil. Ā'ka wiXt ma'nix aqlāLgelō'kux
supernatural sickness who knows to shoot Thus also if he is sent to him
much.
- 17 Lgōlē'IXEmk, aqtā'telōtx tktē'ma. Pā'nic aqte'telax. Anā'
a person, they are given to him goods. Secretly paying he is done. Some-
times
- 18 ēqauwik;ē'lē pā'nic aqē'telax, anā' Lā'gil pā'nic aqLē'telax.
long dentalia secretly he is done, sometimes a woman secretly paying he is done.
- 19 Tqā'wam alklā'x Lgōlē'IXEmk. Manē'x nōxō'x tkatā'kux,
Sending dis- he does it a person. Knowing they do their minds.
ease his secret
- 20 aqlā'waōx qlā'qēwam. Atklā'waōx Lā'colal qō'La tqē'wam
he is killed the shaman. They kill him his relatives that sending dis-
ease
- 21 klklā'x. Ma'nix L;ap aqtā'x tte'lā'ma gō gē'Late'la aqLElgē'm'etox
who did it. If find it is done the disease in the sick one he is paid
- 22 pāt qlā'qēwam. Lā'qlaq alktā'x qō'ta tte'lā'ma. Qoā'nem Lāq
a real shaman. Take out he does it that sickness. Five take out
- 23 alktā'x qō'ta tte'lā'ma ka ō'Xt ē'lan. L;pāq alxā'x gē'Late'la.
he does it that sickness and one rope. Recover he makes the sick man.
him
- 24 Ma'nix aqL;Lā'tapax qō'ta tte'lā'ma, ma'nix ka'nauwē aqL;Lā'tapax
If it goes through him that sickness, when all it goes through him
- 25 qō'ta tte'lā'ma ka eka ōqoā'kelax ka alō'meqtx gē'Late'la.
that sickness then and it is discovered and he dies the sick one.
23. Ma'nix Lāq aqiā'x qix ē'te'la iō'LEma, a'lta aqlō'cgam gō
23. When take out it is done that sickness supernatural, now it is taken in

- Lā'keia qLā'qēwam. Ōguē' alktā'x Lā'keia, mā'nix L;ux naxā'x Nak
his hands the shaman's. Folded he makes them his fingers, when come out it does that 1
- ō'xge'q'xun ulā'keia ayō'pax qix' iō'LEma. Ma'nix algiō'egam qix'
its eldest daughter his hand it goes out that supernatural thing. When he takes it that 2
- iō'LEma qLā'qēwam, aqLō'egamix gō Lā'cowit, aqLō'egamix gō
supernatural thing the shaman he is taken at his legs. he is taken at 3
- Lā'potitk, aqLō'egamix Nukⁿ ilā'kōteX. A'lta aqLō'ategux.
his forearm, he is taken there his back. Now he is lifted. 4
- AqLā'lōtgax Ltenq ō'omē'ex. Q:ōā'p qō'La Ltenq ka nixtekō'x qix'
It is put into it water kettle. Near that water and it escapes that 5
- iō'LEma. Gō atklā'taxitx tē'lx'am. Tēā'2xē aqio'KLx, a'lta L;EME'n
supernatural Then they fall down the people. Several times it is carried now soft 6
- aqiā'x, L;EME'n aqiā'x gō Ltenq. Ts!ES nēxā'x iō'LEma. A'lta
it is made, soft it is made in the water. Cold gets the supernatural thing. Now 7
- a'io'kumanEmx. Ana'2-y ilā'q'am, anā'2-y ulxō'tē LELA'lax, anā'2
it is looked at Sometimes a wolf, sometimes its claws a bird, sometimes 8
- LgōLā'LEXEmk Lmē'melōst ilā'Xamōkuk. Aqiā'x LgōLē'LEXEmk.
a person a dead one its bones. It is made a person. 9
24. Ma'nix qōā'nEm uyā'k;auk;au qix' iō'LEma ka Lō'ni Lq;up
24. When five murderer that supernatural thing then three cut 10
- ē'wa ē'nata iā'potē, mō'keti Lq;up iau'a ē'natai. Ma'nix kstō'Xtkin
thus one side his arm, twice cut here other side. When eight 11
- uyā'k;auk;au iō'LEma, qōā'nEmi Lq;up iau'a ē'natai; Lō'ni Lq;up
murderer the supernatural thing, five times cut here on one side; three times cut 12
- iau'a ē'natai. Ma'nix itēā'lēlam uyā'k;auk;au, qōā'nEm ē'wa
here on the other side. When ten murderer, five times thus 13
- ē'nata iā'potē, qōā'nEmē iau'a ē'nata iā'potē.
one side his arm, five times there on the other side his arm. 14
- Ma'nix Lāq° aqiā'x iō'LEma, Lāq° algiā'x qLā'qēwam. AqLō'egamix,
When take out it is done the supernatural thing, take out he does it the shaman. It is taken, 15
- aqLō'ategux. Q:ōā'p qaX ō'omē'eX Lā'keia ka atelō'ketx qō'La
it is lifted. Near that kettle his hand and he sees it that 16
- Ltenq xix' iō'LEma, L;EX aexā'lax ō'omē'eX. WiXt aqō'egamix
water this supernatural burst it does the kettle. Again it is taken 17
- ā'gōn ō'omē'eX. Ma'nix tell alxā'x qLā'qēwam aqLō'lXam Lē'Xat
another kettle. When tired he gets the shaman he is told one 18
- qLā'qēwam: "Angē'teim Xau ōnā'Lata gō tge'keia." A'lta algiō'egamix
shaman: "Strike me that rattle on my hands." Now he takes it 19
- qLā'qēwam unā'Lata; aqalge'lteim gō Lā'keia qō'La iō'LEma
a shaman a rattle; he is struck on his hands that supernatural thing 20
- aqLō'ktean. L;le'pL;lep nōxō'x Lā'keia, L;EME'n algiā'x qix'
it is held. Under water they are his hands, soft he makes it that 21
- iō'LEma gō Ltenq. Kanemqōā'nEm Lāq alktā'x. Nau'i nuxō'LELEX
supernatural in water. Five together take out he does At once they burn 22
- Lā'keia. Ā'ēlaxta ē'lan Laq° algiā'x; a'lta aqLgelge'egamix, anā'2
his hands. Later on the rope take he does it; now he is helped, sometimes 23
- alō'nike Lā'q° atgiā'x ē'lan, anā' amō'ketike. Ma'nix ō'Xnitike
three take out they do it the rope, sometimes two. When many 24
- qtgā'qēwama ka alā'ktike Lāq° atgi'ax ē'lan. Lāq° aqē'lxax ē'lan
shamans then four take out they do it the rope. Take it is done the rope 25

- 1 qō/La tqē'wam klkēx. A'lta atgixk; ā'x qix ē'lan qtgā'qēwama.
that sending disease who did him. Now they pull at that rope the shamans.
both ends
- 2 Aqlō'lXamk Lgōlē'LEXemk: "Ai'aq Lq; u'plq; up ē'txa." ALō'tXuitx
He is told a person: "Quick cut do it." He stands
- 3 nēket gilā'Xawōk, algō'egamx ā'qoa-il ōqewē'qxē. Lq; up algi'āx
not having a guardian he takes it a large knife. Cut he does it
spirit
- 4 gō nōxo-iā'yak tgā'keia qō'tae tē'lx'am. Nāket ē'kta Lq; up nēxā'x.
at between them their hands those people. Not anything cut he does.
- 5 Ma'nix lā'gil Lōc, ilā'Xawōk, algō'egamx iteanō'ketX ōqewē'qxē,
When a woman there is, her guardian she takes it its smallness knife.
spirit
- 6 eka goyē' algiā'x nōxo-iā'yak tgā'keia qtgā'qēwama. ALgigē'Lqtaōx
and thus she does it between them their hands the shamans. She pierces it
- 7 qix ē'lan. Wax alxā'x lā'owilqt. Teā'2xē algiē'lqtaōx. Kopā'2t
that rope. Pour out it does blood. Several times she pierces it. At an end
- 8 wax alxā'x qō/La lā'owilqt. A'lta ōqo-iwē'qxē aqalge'lteimxax
pour out it does that blood. Now knife he is hit
- 9 qō/La tqē'wam klklāx Lgōlē'LEXemk. Ma'nix ōkulai'tanema
that sending disease who did it the person. If arrows
- 10 itea'kilx-teō aqa-ilgā'maltemx qix ē'lan ka-y ōkulai'tanema
their heads it is struck often that rope then he is hit
- 11 aqalge'lteimx. Itēā'ma' aqē'telax qigō aqlā'waōx.
it is hit. Shooting him he is done as he is killed.
25. Ma'nix tge'Lqta tgā'lan aqtā'wix qō'ta tte'lā'ma ka
25. When long their ropes are made those diseases and
- 13 iō'Lqtē niket ē'late'la nixā'telax, qō/La tqē'wam aqlā'x.
long time not his sickness comes to be on that sending disease is done to
him, ease him.
- 14 Tex-i-y ē'late'la nixā'telax. Ma'nix tge'tsk;ta tgā'lan aqtā'wix
Then his sickness comes to be on If short their ropes are made
him.
- 15 qō'ta tte'lā'ma, qōā'demi alā'-ō-ix ka ē'late'la nixā'telax,
those diseases, five times sleeps and his sickness comes to be on him,
- 6 anā' txā'mē alā'-o-ix.
sometimes six times sleeps.
26. Ma'nix alō'meqtx Lkā'nax lā'Xa, a'lta alklō'gux lā'qēwam.
26. When it is dead a chief his child, now he is sent for a shaman.
- 18 Gō Lē'Xat Lkā'nax lā'Xa tqē'wam aqlā'x. Lkatō'mē alklā'x
At one chief his child sending disease it is done. Taking revenge on his relatives it is done
ease
- 19 Lē'Xat Lkak; Emā'na lā'Xa. Pā'nie alklā'x lā'qēwam. Ma'nix
one chief his child. Secretly he is done the shaman. When
paying
- 20 aLElā'xo-ix-itx lā'XatakoX wiXt aqLE'nk; ēmenakox. Lā'wuX
they know it his mind again it is taken revenge on him. His younger
brother
- 21 tqē'wam aqlā'x qō/La Lkā'nax. Ma'nix atelā'xo-ix-itx qō/La
sending disease it is done that chief. When they know him that
- 22 Lē'Xat Lkā'nax, anā' aqlā'waōx qō/La qlā'qēwam. E'Xtema-ē-y.
one chief, some-times he is killed that shaman. Sometimes
- 23 aqlā'waōx lā'icX qō/La Lkā'nax. A'lta-y ukumā'La-it naxā'x.
he is killed his relative that chief's. Now a family feud it becomes.
- 24 Qiā'x iqagē'niak ayō'Xuix, tex-i-y. uxō't'laya nōxō'x. Ateā'2xike
If paying blood they make each then at peace they become. Several
fine other,
- 25 aqtōtē'nax, tex-i-y. uxō't'laya nōxō'x.
they are killed, then at peace they become.
27. Ma'nix aextē'nax niket gilā'Xawōk k; a qlā'qēwam ka
27. When they are angry not having guardian and shaman then
against each other spirits

- Lqē'wam alklā'x ka aqlā'waōx qlā'qēwam. Ma'nix ō'Xue 1
sending dis- he does it then he is killed the shaman. When many
ease
- Lā'ktēma ka aklktō'tx Lā'ktēma, ō'Xue alktō'tx Lā'ktēma ka 2
his dentalia and he gives them away his dentalia. many he gives them away his dentalia and
- nāket alā'waōx, alxaluwe'txuitxax. Ma'nix aqlē'lxegamx 3
not they kill him they forgive him. When it is taken away
- Lā'k'ikala pā'nie alklā'x qlā'qēwama. Tqē'wam aqlā'x qō'La 4
his wife secretly he is done the shaman. Sending dis- ease it is done to him that
- LE'k'ala. Anā' qō'La Lā'kil tqē'wam aqlā'x. Ma'nix aqlō'egamx 5
man. Some- times that woman sending dis- ease it is done to her When she is taken
- Lā'plēau gō kulā'yi, pā'nie alklā'x qlā'qēwam, alō'meqt qō'La 6
a dead rela- to far, secretly he is done the shaman, she dies that
tive's wife paying
- Lā'kil; anā' qō'La LE'k'ala alō'meqtx. Ma'nix ō'Xue Lā'ktēma 7
woman; sometimes that man dies. When many dentalia
- Lā'kil, alō'meqtx Lā'xk'un, pā'nie alklā'x qlā'qēwam, 8
a woman, he dies her elder brother, secretly pay- ing she does him a shaman
- alkte'telutx Lā'ktēma, tqē'wam aqlā'x Lē'Xat Lkā'nax. 9
she gives them to dentalia, sending disease it is done one chief.
- ALklktō'mitx Lā'xk'un. Anā' alōlē'mxa-itx Lā'kil gō qlā'qēwam. 10
She takes revenge on her elder brother's. Some- times she is married a woman to the shaman.
- Lxā'penie alxā'x. Nan'itka alklō'gux Lā'k'ikala. 11
Giving herself she does. Indeed she sends him her husband.
secretly.
28. Ma'nix nugō'texEmx qtgā'qēwama, ma'nix aLE'kimx: "Nai'ka 12
28. When they sing the shamans, when he says: "I
- iā'qoa-il itei'Xawōk," ka aqlō'k'uakctx Lē'Xat qlā'qēwam. Ma'nix 13
a great one my guardian then he is tried one shaman. When
spirit."
- nau'itka ilā'Xawōk qē'xtē āqilge'teim iō'LEma. Aqlō'klpax. 14
indeed he has a guard- intending he is hit supernatural He is missed.
ian spirit thing.
- LE'gun Lē'Xat Lā'qēwam alklō'k'uakctx, wiXt aqlō'klpax. 15
Another one shaman is tried, again he is missed.
- Ateā'xike tgā'qēwama qē'xtē atklō'k'uakctx, nāket ilā'ma^c 16
Several shamans intending they try him, not shooting him
- aqā'telax. Aqlō'IXamx: "Ō nau'itka taL; tiā'qēwam." Ma'nix 17
it is done to him. He is told: "Oh, indeed, behold, he is a shaman." When
- kā'ltac ilā'yul;l qlā'qēwam, aqlō'k'uakctx, ā'nqatē ilā'ma^c 18
to no pur- he bragging a shaman, he is tried, already shooting
pose him
- aqā'telax. Ma'nix Lt;ō'xoyal aLE'ktexEmx, qē'xtē tqē'wam aqlā'x, 19
he is done with When a strong man sings, intending sending dis- ease it is done.
- nāket qa'nsix ilā'ma^c aqā'telax. Ma'nix aLE'kimx: "Nai'ka 20
not ever shooting him he is done with When he says: "I
- nt'ō'xoyal," aLE'ktexamx, tqē'wam aqlā'x, ā'nqatē alō'meqtx. 21
I am a strong he sings, sending dis- ease it is done already he is dead.
man, to him
29. Ma'nix ē'late'la atcē'telax ilā'Xawōk, a'ltā aqlō'IXam 22
29. When his sickness he makes it on his guardian then he is told
him spirit,
- qlā'qēwam: "Ō tgt'ō'kti migeltexemā'ya." Aqlēlge'mimtōmx 23
the shaman: "Oh, good you sing for him." He is paid for it
- qlā'qēwam. A'ltā aqlge'texamx qō'La gē'late'la, ilā'Xawōk 24
the shaman. Now somebody sings for him that sick one, his guardian
spirit

- 1 ē/Late!a atē/telax. A!ta t!ayā' aLE/ktexamx. Ma'nix nāket t!ayā'
his sickness he made it to be on him. Now well he sings. When not well
- 2 aqīā'x ka aLō'mēqtx. Ä'ka Lēā'kil, ä'ka LE'k'ala.
he is made then he dies. Thus a woman, thus a man.
30. Ma'nix aLE/xk'uwōketx qLā'qēwam, tqē'wam aLgā'x
30. When he tries himself a shaman, sending disease he does it
- 4 ē!e!em. Nau'i LEX aexā/lax ugō'ē!em. Kanauwē'2 nutXo-i'teax
bark. At once burst it does on it its bark. All it falls down
- 5 ugō'ē!em. ALxLō'lexa-itx: "Ō tge'qēwam tenxā'lax." Ma'nix gō'yē
its bark. He thinks: "Oh, my shaman's power is on me." When thus
- 6 iā'ap ē'makte ēc uteakteā'k, tqē'wam aLgā'x Lā'qēwam. Nau'i
on top of apruce is an eagle, sending disease he does it the shaman. At once
- 7 noē'lukteux. Pāl ē'teaql Lēā'owilqt. ALxLō'LEXa-it: "Ō tge'qēwam
it falls down. Full its beak blood. He thinks: "Oh, my shaman's power
- 8 tenxā'lax."
is on me."
31. Ma'nix iā'q:atxala nē'xElax igō'cax, a!ta aqilGēlō'kux
31. When its badness comes to be on it the sky, now he is asked
- 10 giLā'Xawōk it!ō'ktē, iau'a maLna' giLā'Xawōk, a!ta alGige'ltxexamx.
one having a guardian spirit a good one, then seaward having a guardian spirit, now he sings for it.
- 11 ALE'k'imx iō'kuk ēō'Lax ka teiumā'LEXa-ē, aLE'k'imx giLā'Xawōk.
He says there sun and it will become clear, he says the one having a guardian spirit.
- 12 Ma'nix iō'Lqtē iā'q:atxala ixelā'xō igō'cax ka aLE'k'imx: "Q;ē!q;ē!
When long time its badness will be on it the sky and he says: "Too difficult
- 13 igō'cax, LX xā'oqxal ē'tolē ixā'xō. Lāx nikLā'ko-it."
the sky, probably cannot clear weather it will be. Unable I am to do it."
32. Ma'nix iLā'ma^c nixā'telax LgōLē'LEXemk aqL'Elgē'mēmtōmx
32. When shooting him it is done to him a person he is paid
- 15 Lt!ō'xoyal. "Tgt!ō'kti milme'etxa imē'Xawōk." A!ta nau'itka
a strong man. "Good you loan him your guardian spirit." Now indeed
- 16 wāx aLKLE'LGax Ltēuq giLā'ma^c. A!ta aL'ē!lpax Lēā'qauwilqt,
pour out he does it water on the one who is shot. Now it squirts out his blood,
- 17 ka'nauwē Lāq° aLxā'LEXax. ALE'k'imx Lt!ō'xoyal: "Ma'nix t!ā'ya
all come out it does. He says the strong man: "When well
- 18 niā'xō, ka-y ikenuakeō'ma ixā'xoya." Nau'itka eka mā'LEX-i k;ā
he will get, then thunder it will do." Indeed and a little quiet while
- 19 aLxā'x ka-y ikenuakeō'ma nēxā'x. ALE'k'imx: "Mō'ketē qilteimā'ō-y-
it is and thunder it does. He says: "Twice it will be heard
- 20 ikenuakeō'ma," ALE'k'imx Lt!ō'xoyal.
thunder, he says the strong man.
33. Ma'nix naLē'La-itx ōkulai'tan giLā'ma^c ka aqLō'egam
33. When it is in him an arrow the one who is shot and he is taken
- 22 qLā'qēwam kLgē'mēmtōmx giLā'XaXana, ka aLgilGXā'naōX,
a shaman who is paid one who sucks, then he sucks it out,
- 23 Lāq° aLgā'x ōkulai'tan giLā'XaXana.
take out she does it the arrow the one who sucks.
34. Ma'nix iLā'ma^c nixā'telax Lt!ō'xoyal, aqLō'tXuitgux
34. When shooting him it is on him a strong man, it is made ready
- 25 Lk;ā'cke. Ōnuā'LEma aqa'telax gō Letā'xōst, anā' Lqā'LEXateX
a child. Red paint is made on it on his face, some-times coal
- 26 aqLE'telax. K;au aqLā'x LE'Laqō gō-y- ōLā'tepuX; anā'
is made on it. He it is done his hair on his forehead; some-times

amó/ketike two	aqtó'tXuitegux. are made ready.	Wāx Pour out	aqLE/Lgax it is done	Ltcuq water	i/Lā'ma ^e shooting him	1	
Lt'ló'xoyal, the strong man,	Lāq° take out	naxā'lxax it is done	ōkulai'tan. the arrow.	Ma'nix When	amó/ketike two	2	
alktā/qamitx, look after him,	Lē'Xat one	Lā'gil, a woman,	Lē'Xat one	LE'k'ala. a man.	E'wa Thus	tā'nata on one side of	
t'lōL house	Lā'gil the woman	aqLō'tx·Emitx; she is placed;	alkLō'egamx she takes it	Lk;ē'wax a torch	Lā'gil; the woman;	ē'wa thus	
ē'nata other side	iLā'potē her arm	igilxEmalā'lem a rattle	algiō'egamx. she takes it.	Ē'wa Thus	tā'nata on other side of	t'lōL house	
LE'k'ala a man	alkcō'egamx he takes it	[a]cē'lōtelk. a whistle.	Gō At	k'cā'xali above	t'lōL the house	alō'La-it there is	
LE'k'ala, a man,	Lā'xka he	wāx pours out	alkLE/Lgax he does it	Ltcuq the water	qō'La [on] that	gilā'ma ^e . the one who is shot.	
A'lta Now	Lāq° come out	ā'lxax it does	Lā'qauwilxt his blood	kanauwē' ² all	gilā'ma ^e the one who is shot	Lt'ló'xoyal. the strong man.	
Ma'nix When	kjē no	Lt'ló'xoyal strong man	gō in	ēXt one	ē'lXam, town	ka then	aqLgē'mēmto ^m x he is paid
gilā'XaXana one who sucks	ka and	algilKXā'nau'Emx he sucks him	gilā'ma ^e . the one who is shot.	Lā'qLaq Take out	alkLE'lxax he does it		
Lā'qauwilqt. his blood.							

Translation.

1. The seers go to the ghosts [the souls of the deceased]. When three go, one having a strong guardian spirit is placed first, another one last. One having a less powerful guardian spirit is placed in the middle. When four seers go, the two lesser ones are placed in the middle. A strong seer goes in front, another one behind. They pursue the soul of a sick chief. When the trail [which they follow] begins to be dangerous, the one in front sings his song. When a danger approaches from the rear, the one behind sings his song. In the evening when it begins to grow dark they commence the cure of the sick person. When the morning star rises they reach his soul. They take it, and the guardian spirits of the seers return. Sometimes they stay away one night, sometimes two. Then they give the sick person his soul and he recovers.

2. When the seers pursue the soul of a sick person and it takes the trail to the left, the seers say: "Behold, he will die." When it takes the trail to the right they say: "We shall cure him."

3. The spirits of the seers reach the hole in the ground where the souls of the deceased always drink. When the soul of the sick one has drunk at that water, then he cannot get well. Even if all the shamans try to cure him they cannot make him well.

4. They find a soul that has drunk of the water. They take it. It is large. The spirits of the seers return. When they bring it near the country of the Indians it begins to grow smaller. Then these men who know how to cure people say: "Perhaps he will die to-morrow."

It gets day. They try to give him his soul. It does not fill his body and he must die. His soul has become too small.

5. When the seers go and their spirits arrive at the water in the country of the ghosts, and the soul of the sick one is still far from their town, and they have not given him food, then the seers say: "Oh, we shall make him well, the ghosts have not given him food." And indeed their spirits take the soul and return. Even if the person is very sick and they give him his soul, he revives at once.

6. Again the ghosts carry away a soul. The person faints at once; his legs tremble. Then the seers are paid and drive away the ghosts. The soul which they carried away sees the ghosts. He knows part of them; another part he does not know. Only those he knows who died not long ago. The spirits of the seers reach the soul which was carried away and turn it round. At once the sick one recovers; he gets well.

7. When the ghosts carry a soul away and no seer is present [to recover it], when the soul has been away a night, the person who fainted remains dead. Sometimes when it has been away two nights he remains dead.

8. When the soul of a sick person goes to the ghosts, the seers pursue it. If it has already been taken into the house, it cannot be recovered. The spirits of the seers cry and return.

9. When a horse is seen in the country of the ghosts and it is not taken back it dies after a few days. When it is taken back it does not die. Just so a person. When a person is well, but his soul is seen in the country of the ghosts and it is not taken back he must die within a short time. Just so a canoe. When the ghosts carry away a canoe and the seers do not bring it back it will be broken.

10. When a seer wants to shake his manikin [a figure made of cedar bark] he gives it to somebody who has no guardian spirit. Now they go to the ghosts. He helps him. Now this person sees everything in the country of the ghosts. The manikin carries him there.

11. When only one soul leaves the body of the sick person, when it remains in the country of the Indians and it is taken, then the sick person recovers at once. When the lesser soul of a person is caught in the country of the Indians and is given back to the person, he recovers after a short time. A soul is in the country of the ghosts; the spirits of the seers pursue it and reach it when it arrives at the ghosts. They bring it back, return it to the sick person, and he recovers.

12. When the soul of a chief leaves his body it goes to the beach. Not many seers know about it; only strong shamans know how it goes to the beach.

13. When a soul has taken anything that belongs to the ghosts, the sick one can not recover.

14. When a sick person will die, it is always high water. Then the spirits of the seers walk slowly. When the sick one will recover it is always low water.

15. When the soul of a sick person is placed in a canoe and this is carried out into the ocean, the sick one can not recover.

16. The spirits of the seers reach the soul of a sick person. They take it and lift it. They look at it and seize it again. They look again and it has disappeared; then the shaman says that he has taken it.

17. When they try to take the soul of a sick person and sparks fall down, he will die. It seems just like a firebrand. They try to gather the sparks up. Then the shaman says: "Behold, I shall not cure him."

18. When a person will die, his soul is heavy; when he will recover, it is light.

19. When the ghosts watch a soul then the shaman makes a deer. He sends it and it runs away. The ghosts pursue it and leave the soul. They forget it. Thus the shaman deceives them and takes back the soul which the ghosts had left.

20. When a seer is evilly disposed against a person, he watches for him. At last he finds him asleep. Then he takes out his soul and hides it near a corpse, in a canoe burial, in a thorny place, under a house or in rotten wood. Then the owner of the soul falls sick. A shaman is paid to look for the soul and to cure him. He says: "Oh, that shaman has your soul." They search for it and find it in the country of the ghosts, or in a thorny place, under a house, or in rotten wood, or somewhere in the air. He takes it. When the soul is still hale and well, the sick one will recover. When the shaman's spirit has begun eating it, the owner of the soul must die.

21. Somebody sends, unknown to anybody, a string of large dentalia several fathoms long to a shaman, and asks him [through his messenger]: "Take the soul of that person out of his body." He gives in payment to him, secretly, long dentalia or a woman. Then he takes out the soul of the person against whom he was sent. The person dies. When his relatives learn about it and come to know the secret they take the shaman and kill him. If they do not kill him and he gives away a large amount of property or slaves, he is not killed. Then he is forgiven.

[Numbers 1 to 21 were originally Chehalish beliefs and customs.]

22. It is the same with a very strong shaman. When he observes his wife with a young man he shoots disease against them. In the same way a man sends a person to the shaman, who gives him goods. He pays him secretly long dentalia or a woman. Then he sends disease to a person. When his relatives learn the secret, the shaman is killed. The relatives of the man against whom he sent the disease kill him. If the disease is found in the sick one, a strong shaman is paid, who takes out the disease. He takes out five diseases [pieces of bone around which hairs are tied] and one rope. He cures the sick one. When the disease has gone right through him before it is discovered the sick man must die. Man has two souls. If both are taken out of the body their owner must die.

23. When the supernatural disease is taken out, the shaman takes it into his hands. He folds his fingers [the thumb of the right hand being inclosed by the fingers of the left]. When the thumb comes out, then the disease-spirit escapes. When the shaman has taken the disease-spirit, one man takes him at his legs, another one at his arms, a third one at his back. He is lifted. Then water is put into a kettle. When they come near the water and the disease-spirit escapes, the people fall down (as though a resistance which they try to overcome were suddenly removed). Several times they carry him to the water. Then the disease-spirit is made soft in the water. It gets cold, and they look at it. Sometimes it is a wolf's or a bird's claw, sometimes a human bone. It is carved into the shape of a person.

24. When the disease-spirit has murdered five people, it has three cuts on one arm, two on the other. When it has murdered eight people, it has five cuts on one arm, three on the other. If it has murdered ten persons, it has five cuts on one arm, five on the other. When the shaman has taken out the disease-spirit, he lifts it. He brings his hands near the kettle. When the spirit sees the water, the kettle will burst. Then another kettle is taken. If the shaman gets tired, he asks another shaman: "Strike my hands with that rattle." Then a shaman takes a rattle and strikes the hands of the one who holds the disease-spirit. He puts his hands into the water and rubs the spirit. He takes out five at the same time and his hands become hot. Then he takes out the rope. Now others help him. Sometimes three shamans, sometimes two take out the rope. When many shamans are present, then four take out the rope. They take the rope out of the body of the man into whom the disease was sent. The shamans pull at both ends of the rope and ask somebody to cut it. When a person who has no guardian spirit takes a knife and cuts between the hands of these people, he does not cut [feel] anything. If there is a woman who has a guardian spirit, she takes a small knife and cuts between the hands of the shamans. She cuts through that rope. Then blood flows out. She cuts through it several times. Now all the blood has flowed out. Then the person who sent the disease is struck with the knife. If the rope was struck [cut] with an arrowhead, then he is struck with an arrow. He is shot and killed.

25. When the ropes [the hairs tied around the middle of the pieces of bone] of the disease-spirits are long, then the sickness will come upon the person after a long time. If the ropes of the disease-spirits are made short, then the person will fall sick after five or six days.

26. When a chief's child has died, the people send for a shaman. Disease has been sent to the child of a chief. Then he takes revenge on the relatives of the murderer [and selects] the child of [another] chief. A shaman is paid secretly. When these people learn about it, they take revenge in their turn. They send disease to the younger brother of that chief. When that chief knows the shaman [who has done so],

he will sometimes kill him. Sometimes they kill a relative of the chief. Then a family feud originates. If they pay a blood fine to each other, then they make peace again. They do not make peace until several are killed.

27. When a shaman and somebody who has no guardian spirit are angry against each other, and the shaman sends disease against his enemy, he is killed. When he gives away many dentalia, he is not killed; they forgive him. When the wife of a man is taken away, he secretly pays the shaman, who sends disease, sometimes to the man [who eloped with the woman], sometimes to the woman. When a deceased relative's wife is taken by a stranger, a shaman is paid secretly and the woman or the man is killed. When a woman has many dentalia and her elder brother dies, she pays secretly a shaman, giving him dentalia, and he sends disease to a relative of the one who killed her brother. She takes revenge on a relative of the murderer of her elder brother. Sometimes she marries the shaman. She gives herself secretly in payment and sends her husband [to kill her enemies].

28. When the shamans sing and one of them says: "I have a great guardian spirit," then the other shamans try him. When he really has a guardian spirit, one of them tries to hit him with a disease spirit, but he misses him. Another shaman tries him, but he also misses him. Several shamans try him, but they can not hit him. Then they say: "Behold! He is really a shaman." When he only brags, saying that he is a shaman, they try him and hit him at once. When a strong man sings and shamans try to send him disease, they can not hit him. When a person sings: "I am a strong man" [without being a strong man], and they send disease to him, he dies at once.

29. When somebody is made sick by his guardian spirit his friends say to a shaman: "Please sing for him." They pay the shaman who sings for the man whom his guardian spirit made sick. Then the shaman sings until he gets well. If he is not made well, he must die. This is the case with men and women.

30. When a shaman tries his power, he sends disease to the bark of a tree. The bark bursts at once and falls down. Then he thinks: "Indeed, I have the powers of a shaman." When an eagle sits on top of a spruce tree, the shaman sends disease against him. He falls down at once, his mouth full of blood. Then he thinks: "Indeed, I have the powers of a shaman."

31. When the weather is bad, the people ask a good person who has a guardian spirit of the sea to sing for good weather. He says: "When the sun stands there and there, it will clear up." When it will be bad weather for a long time, he says: "It is too difficult for me, probably it will not clear up. I can not do it."

32. When a person is shot, a "strong man" is paid. "Lend him your guardian spirit." Then they pour water [on the face] of the person who is shot. The blood squirts out; all the blood comes out. Then

the "strong man" says: "If he gets well it will thunder." Indeed, it is quiet for a short time and then it thunders. He says: "You will hear the thunder twice."

33. When a "strong man" is shot, a child is made ready. Its face is painted red or sometimes black. Its hair is tied up over its forehead. Sometimes two children are made ready. Then water is poured on the "strong man" who has been shot, and the arrow is taken out. When two persons look after him, one is a girl and one a boy. The girl is placed on one side of the house. She holds a torch in one hand and a rattle in the other. The boy is placed at the other side of the house and has a whistle. On top of the house is a man who pours the water on the wounded "strong man." Then all the blood comes out of the "strong man." If there is no "strong man" in a town, a shaman who sucks is paid and he sucks out the blood from the one who is shot.

HOW CULTEE'S GRANDFATHER ACQUIRED A GUARDIAN SPIRIT.

LGE'qacqac	Liā'mama	it!ō'xoyal	tiā'qēwam.	Atcō'ikel	tqē'wam	1			
My grandfather	his father	strong man	his supernatural power.	He saw it	supernatural power				
LGE'qacqac;	atcē'Elkel	ilē'q;am;	atcā'Elkel	ōō'kuil	ōkūē'wueX;	2			
my grandfather:	he saw it	a wolf;	he saw it	a female	dog;				
atcē'Elkel	ē'teōyuet.	A'lta	iā'qoa-il	nē'xax;	a'lta	nixLō'lexa-it:	3		
he saw it	the evening star.	Now	large	he became;	now	he thought:			
"Tgt!ō'kti	a'lta	Lā'gil	nluēgā'ma,	ta'ke	ō'xoē	tge'Xawōk."	4		
"Good	now	a woman	I shall take her,	then	many	my guardian spirits."			
Nōxoik;ē'wulalemam	tā'nemeke	nōxo-ēwulā'yemam.	Atgiō'lXam			5			
They went digging roots	the women	they went camping.	They said to him						
tiā'eikenana:	"TeuXoal	xkxtā'wax	Xō'tac	ō'xoēwulā'yemam."		6			
his friends:	"Come,	we will follow them	those	who went camping."					
Nē'kim:	"Nāket,	taua'lta	aqenōmē'lax."	WiXt	atgiō'kō	tiā'eikenana;	7		
He said:	"No,	else	I shall be scolded."	Again	they asked	his friends:			
				him					
ka	nixLō'lexa-it:	"Qā'dox	nxeltō'ma."	A'lta	atetā'wax	qō'tac	8		
then	he thought:	"Must	I go along."	Now	he followed them	those			
tq;ulipXenā'yū.	Aqūg'om	qō'tac	tā'nemeke.	ALgiō'lXam	Lē'Xat	9			
youths.	They were	those	women.	She said to him	one				
	reached								
Lq;ēyō'q'ut	Lā'gil:	"TeimeLā'xo-ix	na	Lmē'mama	Xuk"	ame'tē?"	10		
old one	woman:	"He knows about you	[int.	your father	here	you came?"			
			part.]						
"Nāket	qa'da,"	nē'kim.	"Ā'lqi	iamuklē'tegō."	Atge'qxoya	iā'xkatē	11		
"Not	anyhow,"	he said.	"Later on	I shall tell him."	They slept	there			
qō'tac	tq;ulipXenā'yū,	ka	iā'xka	aya'qxōiē.	Gō	ōō'leptekiX	12		
those	youths,	and	he	he slept	At	the fire			
nixō'ketē,	q;oa'p	ōō'leptekiX.	Nā'kteuktē	ka	nō'Xukō	qō'tac	13		
he lay down,	near	the fire.	It grew day	and	they went	those			
					home				
tq;ulipXenā'yū.	NōXugō'mam.					14			
youths.	They came home.								
A'lta	k'lā'xani	ayō'tXuit,	k;oa'e	nē'xax,	ayō'p'a	gō-y-	ā'yam	15	
Now	outside	he stood,	afraid	he was,	he entered	in	his father		
tā'yaql.	Atca-ixā'laqlē.	Ē'wa	tā'natā	qō'ta	t'lōl	lakt	t'lā'leptekiX,	16	
his house.	He opened the door.	Then	on the one	that	house	four	fires,		
			side						
ē'wa	tā'nata	wiXt	lakt.	Kstō'xtkin	tgā'kxalptekix	qō'ta	t'lōl.	17	
then	on the other	also	four.	Eight	its fires	that	house.		
	side								
Nē'tp'a	a'lta	gō	qix	ā'yam	tā'yaql.	Ayagā'tlōm	qaX	aē'Xt	18
He came in	now	in	that	his father	his house.	He reached it	that	one	
ōō'leptekiX.	NixLō'lexa-it:	"Qantsi'x-	LX	qa'da	aqenōlā'ma?"	19			
fire.	He thought:	"How long	may be	how	I shall be spoken to?"				
Ayagā'tlōm	a'gōn	ōō'leptekiX.	Ayā'xatgō.	Q;oa'p	ā'teax	aLā'Lōn	20		
He reached it	another	fire.	He passed it.	Near	he came it	the third			
ōō'leptekiX.	Atciō'lXam	Liā'mama:	"Ia'xkati	x'iau	me'tXuit.	21			
fire.	He said to him	his father:	"There	then	stand.				
Ta'ke	na	ka'nauwē	tiō'LEma	amō'ekel	ka	Lā'gil	tq;ēx	amLā'Xt?"	22
Then	[int.	all	supernatural	you saw	and	a woman	like	you do her!"	
	part.]		beings	them					

- 1 Aqayi'n^oOL ōcō'yal: "Ai'aq igā'wulXt xix ipā'k'al. Qui'nemi
It was thrown' at him a cape: "Quick climb this mountain. Five times
- 2 maō'ya ka mXatgō'ya. Ia'xkati tmē'q;ēyōktike utā'Xawōk nakē'x
your sleeps and you come back. There your ancestors their female guardian spirit is
- 3 Ut'ō'naqan."
Ut'ō'naqan."
- Agiō'IXam uyā'Lak: "Ma'nix mikwu'lx'tama xix ipā'k'al
She said to him his aunt: "When you have climbed this mountain
- 5 te'qp'ōp! mtneIpā'IXa, ma'nix migwu'lx'tama xix ipā'k'al.
[a grass] gather it for me, when you will have climbed this mountain.
- 6 Ateō'egam qaX ōcō'yal. A'Ita ā'yō. ā'yō, ā'yō, ā'yō, ā'yō,
He took it that cape. Now he went. He went, he went, he went, he went,
- 7 kulā'yi ā'yō, ka nō'ponem. Ia'xkati aya'qxōyē. Nē'xelteu, eka wāx
far he went, and it grew dark. There he slept. He talked, and in the morning
- 8 nē'kteuktē. Nēket i'kta ateltea'ma ka nē'kteuktē. A'Ita wiXt
it grew day. Not anything he heard and it grew dark. Now again
- 9 ā'yō, ā'yō, ā'yō. Nigā'wulXt qix ipā'k'al. Q;ōā'p pāt ōcō'Xax,
he went, he went, he went. He climbed it that mountain. Nearly noon,
- 10 a'Ita q;ōā'p igwu'lx'tama-ē. A'Ita i'kta ateltea'ma. Ā, ōqo-ike'muXLut
now nearly he had climbed it. Now something he heard it. Ah, howling
- 11 ateltea'ma. Nau'i L;ā ā'yalca nē'xax, eka mē'nxi ā'yū, ka wiXt
he heard it. Hence feeling his body became, and a little he went, and again
- 12 ōqo-ike'muXLut ateltea'ma. A'Ita mank te;pāk ōqo-ike'muXLul
howling he heard her. Now a little really howling
- 13 ateltea'ma. K;ā nā'xax qaX ōqo-ike'muXLul. A'Ita te4
he heard her. Silent became that howling one. Now [noise of fall-
ing leaves]
- 14 nutXua'yute ō'qxōca. Nixlō'IXa-it: "Ō, iqetxē'Laut x'ik L;ap
they fell spikes of fir. He thought: "O, the monster, that find
- 15 ania'xōyē." Nixlō'IXa-it: "Qā'dōxoē teinuwu'faya, i'kta L;aqē'nxana."
I shall do." He thought: "Shall he devour me, what they planned against me."
- 16 Ayō'La-it gō k'cā'xali-y. ē'mēcX ka na-ixe'lqamx. ME'nxi k;ā
He was on above tree and she howled. A little silent
- 17 nē'xax, wiXt ōqo-ike'muXLul nā'xax. A'Ita q;ōā'p katē' mank.
it became, again howling she became. Now near very little.
- 18 K;ā naxā'x ōqo-ike'muXLul. Te4 nutXo-i'teax qaX ō'qxōca.
Silent became the howling one. [Noise of fall-
ing leaves]
- 19 WiXt na-ixe'lqamx. A'Ita nē'Xtakō ayō'itecō. Nixlō'IXa-it: "A'Ita
Again she howled. Now he turned back, he went down. He thought: "Now
- 20 niXkō'ya." A'Ita agige'ta qaX Ut'ō'naqan. Kulā'yi ayō'yam, a'Ita
I go home." Now she pursued that Ut'ō'naqan. Far he arrived, now
- 21 q;ōā'p gia'xt qaX Ut'ō'naqan. Naxe'lqamx, nau'i Lāk; ā'yal'a
near she came to that Ut'ō'naqan. She howled, at once weak his body
him [whispered]
- 22 nexā'x. Nixlō'IXa-it: "Ō, genuwu'faya, tal;." Nē'lgaLx ēXt
became. He thought: "O, she will devour me, behold!" He thought one
of him
- 23 iā'Xawōk. Kulā'yi ayaē'taqL. A'Ita wā2Xt tell nē'xax.
his guardian spirit. Far he left her. Now again tired he got.
- 24 Ateā'xeluktegō qaX ōyā'cōyal. Agaga'ōm qaX ōcō'yal; ka
He threw off that his cape. She reached it that cape and
- 25 naxLā'nukT, naxLā'nukT. Ateā'qxamt; a'Ita wiXt nē'xankō. Qē'xtē
she went around it, she went around it. He looked at her; now again he ran. Intending
- 26 atciā'qxamt ē'egan, kaxē' tēcēlkelā'ya ē'ekan ka iō-olxē'wula.
he looked for it a cedar, where he will see it a cedar and he will go up.

- WiXt nē'lgaLX iā'Xawōk ilē'q;am. Kulnū'll nē'xax ā'ya'l'a. Kulā'yi 1
Again he thought of his guardian the wolf. Fresh got his body. Far
it spirit
- ayaē'taql. Ka wiXt tell nē'xax. Atea'kenanā'koXuē. A'lta 2
he left her. And again tired he got. He looked back at her. Now
tkā'tōma iō'kuk itcā'wan. Ta'qē Lkē'wucX Lā'tōma. Yukpe'tema 3
her teats here her belly. Just as a bitch her teats. Right here
takiltē'mXellt gō tgā'pōtē. Ma'nix noē'teax mank Lawa', ma'nix 4
they struck her often at her legs. When she went down a little slow, when
hill
- ē'wa no-ē'wulXtxax a'lta aia'q. Qi'oa'p agi'ax. WiXt nē'lgaLX 5
thus she went uphill now quick. Near she got him. Again he thought
of it
- iā'Xawōk. Nai-e'lgaLX ōō'kuil ōguē'wucX uya'Xawōk. A'lta kulā'yi 6
his guardian. He thought of her female bitch his guardian. Now far
spirit.
- ayaē'ltaql. Gō lax ōō'lax ta'kē nā'xax, ta'kē Ljap atcā'yax 7
This above. There after-noon sun then it became, then he did it
- ē'qxēL; ianu'kstX qix' ē'qxēL, Ljē'pē. Yukpā't nilō'tXuit qix' 8
a creek; its smallness that creek, it was deep. Up to here he stood in the that
water
- ē'qxēL qi'oa'p tiā'xEmalaplix. Ayaxā'LElta qō'La Lteuq ē'wa 9
creek near his armpits. He walked in the that water thus
water
- mai'ēmē ā'yō ka ā'yōptek. Aqō'lXamx Ut'lō'naqan itcā'k; oacōmi 10
down he went and he went from the water to the land. It is said Ut'lō'naqan her fear of
stream
- Lteuq. A'lta atcā'qxamt nā'lXam gō qix' ē'qxēL. Ma'nix nau'itka 11
water. Now he saw her she came down at that creek. When indeed
to the water
- itcā'k; oacōmi Lteuq ka nāket atelō'tXuita. A'lta nā'lXam gō qix' 12
her fear of water and not she goes into water. Now she came down at that
to the water
- ē'qxēL. A^u, aⁿ, aⁿ nā'xax. Xuē'Xuē age'lax qō'La Lteuq. Nō'La-it 13
creek. A^u, aⁿ, aⁿ she did. Breathing on she did that water. She stayed
drinking horse
- a'lta. Nō'La-it ka naxe'lqamx: "Wā4!" ka ayō'meqt ia'xka ka 14
now. She stayed and she howled: "Wā4!" and he fainted he and
ayaō'ptit. Atea'elkel, a'lta LgōLē'lEXemk. A'lta agiupalā'wul: 15
he slept. He saw her, now a person. Now she spoke to him:
- "Nai'ka Xuk amegenō'lXamx, atgenō'lXamx Natō'tannē Ut'lō'naqan. 16
"I here you say to me, they say to me the Indians Ut'lō'naqan.
- Ē'wa k'cā'xali x'ik ilē'ē antē'mam. Qiat ayā'max. Nē'tqamt 17
This above this land I came. Like I do you. Look at me
- Itē'tannē!" agiō'lXam. Tkalai'tanEma utā'k'ix'teutk pāl Xak 18
Indian!" she said to him. Arrows their points full that
- ōguā'mōkuē, pāl x'ik ē'teila. "Ē'ka mxā'xō-y- ā'Lqē gō Natē'tannē." 19
her throat, full that her body. "Thus you will do later on at the Indians."
- Tgā'maē x-itē'kik. "Ē'ka-y- ā'Lqē mxā'xō gō Natē'tannē." 20
Shot here. "Thus later on you will do at the Indians."
- Ayaō'ptit. Wax nē'ktenktē, a'lta k'cā'xali-y- ōō'lax ka 21
He slept. On the next morning it got day, now above the sun and
- nixe'lōkō. A'lta k;ē nāket qaxē' atcā'elkel. Nixa'kxōt gō 22
he awoke. Now nothing not [any]where he saw her. He bathed in
- qix' ē'qxēL. A'lta nē'Xkō eka-y- ē'qak'titx- niXkō'mam. Ā'yup! 23
that creek. Now he went and naked he arrived at home. He entered
- gō tē'laqlē. Agiō'lXam uya'lak: "Tcōx tē'qp'lōp! amtenilpā'yaLx?" 24
into their house. She said to him his aunt: "Well grass you gathered it for me?"

- 1 Ateō'IXam: "Näket anō'yam ka anxā'takō." Lō'ni ayā'qxōya ka
 He said to her: "Not I arrived and I turned back." Three times his sleeps and
- 2 niXatgō'mam. Näket qa'da ateō'IXam Liā'mama.
 he came back. Not [any]how he said to him his father.

Translation.

My great-grandfather had the guardian spirit of the warriors. My grandfather had seen the shaman's spirit, he had seen the wolf, he had seen the bitch, he had seen the morning star. Now he came to be grown up and he thought: "I will take a wife. Now I have many guardian spirits." The women went digging roots and camped [on the beach]. His friends said to him: "Let us follow the women who are going to camp out." He said: "No, else I shall be scolded." His friends asked him again. Then he thought: I must accompany them. Now he accompanied those young men. They reached those women. An old woman said to him: "Does your father know that you came here?" He said: "No, I shall tell him later on." The young men slept there and he also slept there. He lay down near the fire. At daybreak the young men returned. They arrived at home. Now he stood outside. He was afraid to enter his father's house. He opened the door. There were four fires on each side of the house. Eight fires were in the house. Now he entered his father's house. He reached the first fire. He thought: "When will he speak to me?" He arrived at the next fire and passed it. He came near the third fire, then his father said: "Stay there! Did you find all your guardian spirits and do you want to take a wife?" He threw a cape at him: "Quick, climb that mountain and [do not] come home [until] five nights [have passed]. There is the female guardian spirit of your ancestors. There is Ut;ō'naqan." His aunt said to him: "When you reach the top of that mountain, gather some grass for me." He took the cape and went. He went, he went, and went a long distance. It became dark and he slept there. He lay down and it became day again. He had heard nothing and it became daylight. Now he went and went again. He climbed that mountain. When it was nearly noon he had almost climbed it. Now he heard something. He heard her howling. At once he was chilled by fear and he went on for a little while, when he heard her again howling. Now he heard the howling a little louder. Then it became quiet again. Now leaves fell down. He thought: "O, I shall meet the monster." He thought: "They intended that she should devour me." He was on top of a tree and she howled. For a short while it became quiet, then she howled again. Now she was quite near. The howling stopped again. Leaves fell down again. Again she howled. Then he turned back to go home. He thought: "I will go home." Now Ut;ō'naqan pursued him. When he had gone some distance she came near him. She howled and immediately he became weak. He thought: "She will devour me." Then he thought of one of his guardian spirits and he left her far behind. Then he became again tired. He threw

away his cape. She reached it and went around it often. He looked at her and he ran again. He looked for a cedar which he intended to climb. Then he thought of his guardian spirit, the wolf. At once he felt fresh and left her far behind. Then he became tired again. He looked back at her. Her teats were along her belly, like those of a bitch. They reached down to the middle of her legs and struck them often. When she went down hill she went a little slower; when she went up hill she ran quickly. She approached him. Then he thought of his guardian spirit, the bitch, and left her far behind. In the afternoon he reached a small but deep creek. The water reached up to here, near his armpits. He walked down stream in the water. Then he went ashore. It is said that Ut;ō'naqan is afraid of water. Now he saw her coming down to the creek. If she was really afraid of the water, she would not step into it. Now she arrived at the creek. She made a^a, a^a, a^a, and blew upon the water like a deer that is about to drink. She stayed there and howled: "Ua," and he fainted and fell asleep. Now he saw that she was a human being. She spoke to him: "I am the one whom your family and whom the Indians call Ut;ō'naqan. I come from the top of that mountain. I like you. Look at me, Indian!" Her throat and her body were full of arrow-heads. "You will be just as I am [when you return to the country of] the Indians." Her body was full of [arrows which had been shot at her]. "You will be just as I am [when you return to the country of] the Indians." He slept. On the next day he awoke when the sun was high up in the sky. Now he saw nothing. He bathed in that creek and went home, and he came home quite naked. He entered the house. His aunt said to him: "Did you gather grass for me?" He said to her: "I returned before I reached there." Three days he stayed away. He did not tell his father [what he had seen.]

THE FOUR COUSINS.

- 1 Lō'nike Liā'xk'unike ixgō's'ax qix. Liā'xanyam. Pā2L ō'yaqet
Three his elder cousins the youngest that his poverty. Full lice
- 2 cka Liā'k;ēk;ē, nēket Liā'naa. Qō'etac ege'kxun ciā'xk'un ietā'gil'ōl
and his grandmother. not his mother Thosetwo the eldest ones his elder they knew to
cousins win
- 3 iqā'lexal. Teā'ko-i nēxā'xoyē ka naktgemā'ya-itx uyā'k;ik;ē omō'tan
disks. Summer it will become and she spun always his grandmother willow
bark
- 4 ogutgemā'ya-itx. Aqagelō'kux Lē'Xat Lgōlē'LEXEmk agā'telax
she always spun it. She was hired one person she made for
them
- 5 ōLā'mōtan. Mānx. Laq' agā'x. Naxilē'ma-ōx, agaxō'peam. WēXt
their willow A little take out she did. She kept it for she hid it for
bark. herself. herself. Again
- 6 Lē'Xat agā'telax ōLā'mōtan; wiXt mānx. nixelē'ma-ōx. Alā'xti
one she made for their willow again a little she kept for herself. At last
them bark;
- 7 gōyē' itē'xa iL nēXLā'mEXitx. A'lta alō'ix Nite; xēEle. Gō
thus its largeness she braided. Now they went to Chehalis. At
- 8 Ik;aniyi'IXam ōxo-ēlā'itix qō'tac tē'lx-EM. Ia'xkaku nō'xōx ka'nauwē
Myhtown they stayed those people. There they are every
- 9 teā'epa ē, ma'nix atōlō'lxē ian'a-y- ē'malē. A'lta alō'ix Nite; xē'Ele
spring, when they go down there Columbia Now they went Chehalis
stream river. to
- 10 qō'Laē Liā'xk;unike. Agiō'IXam uyā'k;ik;ē: "Mō'k'ta Xak ō'peam,
those his elder cousins. She said to him his grandmother: " Carry this rope.
- 11 c'ulā'l mext'tō'ya." A'lta alō'ix iau'a Nite; xē'Ele. Iqā'lexal
ground-hog you will ex- Now they went to there Chehalis. Disks
blanket change for it."
- 12 alō'guix Liā'xk'unike; alō'yam Nite; xē'Ele.
they went to his elder cousins; they arrived Chehalis.
play at
- A'lta Lē'Xat Lgōlē'LEXEmk L;ap algiā'x ēelā'kē. Qē'xtcē
Now one a person find he did it a sea-otter. Intending
- 14 aqitxamelā'lamx, qē'xtcē ēqawik'ē/Lē aqē'telōt. K;ē, nēket alō'tx
it was bought, intending long dentalia they were given No, not he gave it
to him. away
- 15 qix. ēelā'kē. Qēxtcē ikani'm aqē'telōtx. K;ē, nēket algiō'tx qix.
that sea-otter. Intending a canoe it was given to No, not he gave it that
him. away
- 16 ēelā'kē. A'lta nacelā'xo-ix-itx qax ō'peam. A'lta aliga'ōmx qō'La
sea-otter. Now they two learned about that rope. Now he went to their that
it house
- 17 Lgōlē'LEXEmk: "Tget'lō'kti iamelō'ta x'ix. ēelā'kē, manlō'ta Xau
person: "Good! I give it to you this sea-otter, you give me this
- 18 ō'peam." A'lta acgi'ex-tqoax qaX ō'peam k;a ēelā'kē. A'lta alXgō'x.
rope." Now they exchanged that rope and sea-otter. Now they went
home.
- 19 Nē'kimx: "Nixcā'ma x'ix. ēelā'kē. Atcuwa [Lqi] qēxō'L'ayū,
He said: "I shall take it from that sea-otter. Certainly [?] it will be won from
him him in gambling,
- 20 teifē'tegama." Nē'kim qix. kex'LEMā't ia'xk'un: "Cka iā'c mtgē'kXax
he will lose it." He said that next to the his elder "And let you two do
youngest cousin: alone him
- 21 Liā'xanyam. Qā'dōxōē qexō'L'aya. Ma'nix tēn agē'lotx qaX
his poverty. Shall it will be won If something she gave it that
from him. to him

- nyä'k;ik;ë ä'nqatë aqë'xöl'ax, ma'nix al'gixualö'ta-itx Lgölä'LEXEmk 1
his grand- already it is won from if he made him happy a person
mother him,
- tän al'ge'lötxax ä'nqatë aqë'xöl'ax." ALXö'x. Gö Nē'max ka 2
some- he gave it to him already it is won from him." They went At Nema then
thing home.
- alö'o-ix. A'lta niket ä'yaqsö qix imö'lek'an iä'ok. Iä'qxo-im ka 3
they slept. Now not its hair that young elk's skin his blanket. He slept then
- ateta-ö'yuteax tia'xalawëma qix iä'xk'un. A'lta aqë'xegamx qix 4
he awoke them his people that eldest brother. Now it was taken from that
him
- äelä'kë. Aqelä'takl'ax, iä'kxöi-ë ka aqë'e'ltaqlax. Kawi'X 5
sea-otter. He was left, he slept and he was left. Early
Nixë'tökux, a'lta k;ë qö'tac gilä'ekëwal. Nixlö'LEXa-it: "Ö, 6
he awoke, now nothing those travelers. He thought: "Oh
aqen'e'ltaql tal;!" K;ë qix äelä'kë. "Ö, aqinxë'egam që'auwa 7
I was left behold! Nothing that sea-otter. "O, it was taken away that
from me
- äelä'kë." A'lta itcä'ëpa-ë. A'lta ayö'ix pe'nka. Nikgë'Xax-ë Nē'max; 8
sea-otter." Now spring time. Now he went afoot. He swam across Nē'ma;
ka'namöket qö'ta t'lä'LEMA ayugöguë'Xax. Ayö'ix pe'nka, niXkö'x. 9
both those creeks he went across. He went afoot, he went home.
Ayö'yamx gö Nē'leqten ka LXaluwë'göt. A'lta ayö'la-it mä'Xlölë. 10
He arrived at Nē'leqten and it was ebb tide. Now he stayed ashore.
NiXlö'LEXa-itx: "Qia'x L; uwn'n Lxä'xö Lik Lteuq, tex'ianig Elgë'xaxë." 11
He thought: "If slack water it gets this water, then I shall swim across."
Ka iö'e löm nē'xau. A'lta i'kta ateltea'ma gö Lteuq: "Qä'doxuë 12
Where he calmed it became. Now some- he heard it in the water: "Must
was thing
- niä'qamita i'kta x'ik ixä'xö." Tumm nē'xax gë'kulë gö Lteuq. K;ä 13
I see what this does." Tumm it made below in the water. Silent
nēxä'x qigö tumm nēxä'x. Ka ala'xti nē'xax dëll. A'lta nö'ix qaX 14
it became where tumm it made. Then next it made dëll. Now it went that
ugö'la! iau'a ma'ëma: wä. Qoa'nem ateltea'ma qix ë'kta dëll. 15
wave then down stream: wä. Five he heard it that something dëll.
- WiXt qoa'nem ateltea'ma qix ë'kta gumm gö gë'kXulë. Lāx 16
Again five he heard it that something gumm at below. Come out
nē'xax ëë'texöt, Lö'nas qanteë'x itä'laqta tiä'ueake. WiXt ë'gun 17
it did a black bear, I don't know how much their length its ears. Again one more
Lāx nē'xax. Qoa'nem Lāx nē'xax ëë'teXutema. NiLgenä'Xit 18
come out it did. Five come out they did. black bears. They stood
gö Lteuq. Lāq nē'xax iä'mölkān. Ateingoä'na-it mä'Xlölë: 19
in the water. Take off he did his elk'skin blanket. He threw it landward:
"Qä'doxoë nö'meqta," nixlö'LEXa-it. A'lta ayö'guiXa. Ateë'xkö-y- 20
"Must I shall die," he thought. Now he swam across. He passed it
ëXt, igö'n ëXt atcä'2xkö; ë'laLö'n atcä'xkö qix ëë'texutema. 21
one, another one he passed it; the third one he passed it those bears.
xix-i'k ilä'lakt ka atcä'yuket. Aqä'yuket qix Itë'tanuë eka 22
this fourth one and it looked at him. He was looked at that Indian and
atce'e'Elkel gö ciä'xöst. K;ë nö'xöx tiä'Xataköx. A'lta aqä'yukte! 23
it looked at him in his face. Nothing became his mind. Now he was carried
gö tlöl, Itë'x'ia'n tä'yaql. Tal; Itë'x'ia'n xix-i'x atce'e'Elkel. 24
to a house, Itë'x'ia'n his house. Behold Itë'x'ia'n this he saw him.
Tä'nata tä'yaql qix iö'LEMA öxoä'ëma tgä'Xipalä'wul, ë'wa tä'nata 25
On one side his house this supernatural other their language, thus on the
being other side
tä'yaql öxoë'ma tgä'Xipalä'wul. Ateawitce'mële. Öxoä'ëma 26
his house other their language. He understood them. Other
tgä'Xipalä'wul ë'wa teë'tkum tlöl. "Temë'nemeke ä'Lqë x'itac 27
their language thus in middle the house. "Your wives later on those
mautce'melë kanä'mtema x-ita tlöl. È'ka mxä'xö gö Natë'tanuë. 28
you hear them on both sides of this house. Thus you will do at the Indians.

- 1 xix'i'gik mkā'nax teemā'xō." Aqē'lot igō'matk, ikamō'kXuk
This here you chief it will make you. He was given a bird arrow- head, bone
- 2 igō'matk, okulai'tanema itē'kXōmatk. Aqlē'kXōl; qō'ta tiō'LEMA.
bird arrowhead, arrows their heads. They were finished these supernatural beings.
- 3 Nixe'leōkō, gō mā'lxolē yuqunā'itx iau'a ē'natai. Nixā'latek.
He awoke, at ashore he lay there on the other side. He arose.
- 4 A'lta kawē'X. Pāt oō'Xax qigō ayō'kuiXa. Tate!au wiXt kaw'iX
Now it was early. Noon when he swam across. Behold! again early
- 5 ka nixe'leōkō. Ayō'tXuit, nigē'qxamt. Yuqunā'itX iā'mōlkan qio'āp
and he awoke. He stood there, he looked. It lay his eikskin blanket near
- 6 gō iā'xka. Ayō'tXuit. Ateō'ekam iā'mōlkan. A'lta wiXt ā'yō.
at him. He stood there. He took it his eikskin blanket. Now again he went.
- 7 Nē'xkō.
He went home.
- Ayō'yam gō I'tskuil oia'miet. Nē'kgix'ae. A'lta wiXt ā'yō kā
He arrived at Itaknil its mouth. He landed. Now again he where went
- 9 iqā'lexal oxcugā'lil gō Ik;aniyi'lXam. Ale'k'iket Lē'Xat
disks they played at Mythtown. He looked one
- 10 Lgōlē'LEXEmk: "Eē'tsxot xix' ēxe'nkōn gō xix' ē'l;uwalk;uwalk."
person: "A black bear this runs about at this mud."
- 11 Atgiā'qxamt qō'tac tē'lx-Em. Ale'k'im qō'La Lē'Xat: "Eē'tsxot na!
They looked those people. He said that one: "A bear [int. part.]?
- 12 Lgōlē'LEXEmk Xō'La qlō'itet. Iā'xkaLX x'iau aqē'taqL xix'
A person that coming. He, I think, who was left this
- 13 iō'itet." Nē'k'im qix' ixge'kxun iā'xk'un: "E'kta wiXt qteia'wat?
comes. He said that eldest one his elder cousin: "What again does he want to do?
- 14 Iā'kimatetamē." Nē'k'im qix' kex'LEMā't: "Qā'dōxoē Liā'xauyam.
He is one of whom we must be ashamed." He said that the one next to the youngest: "Let him his poverty."
- 15 Qā'da ateimtā'xt ka nēket amtgigē'tx'ē?" Ayō'ptegam gō qō'tac
How he did to you and not you like him? He arrived coming at those up from the beach
- 16 tē'lx-Em. A'lta iqā'lexal oxcugā'lil. Gō2 kē'mkXiti ka nixe'lōtex.
people. Now disks they played. Then at the end and he looked at
- 17 Ateiuqōā'na-itx qix' atēiō'k'tean igō'ina. Iā'xkati wiXt Lē'Xat
He put it down that what he held the bird arrow. There also one
- 18 Lgōlē'LEXEmk Lōc, Lxē'lōtex. Aqio'lXam: "Masā'tsilx igō'matk."
person was, he looked at. He was told: "Pretty arrowhead."
- 19 "A, L;ap anā'yax," nē'k'im. Lē'gil'ēt qō'La Lē'Xat Lgōlē'LEXEmk,
"Ah, find I did it," he said. He always won that one person.
- 20 qlō'l'ēt qō'La Lē'Xat Lgōlē'LEXEmk ē'wa qigō ayō'La-it. ALgiō'lXam
it was always that one person thus where he was. He said to him won of him
- 21 qō'La Lē'Xat Lgōlē'LEXEmk: "Txō'xot'ēya, yamgemō'tga ēXt
that one person: "Let us bet, I stake against you one
- 22 igō'matk." AteLō'lXam: "Mai'ka temē'Xatakōx," ka mā'nxi ka
arrowhead." He said to him: "Your your mind," and after a little and while
- 23 ale'k'il, a'lta kadi'x nē'k'il qix' Liā'xauyam. Lō'ni nē'k'il, la'kti
he won, now this one he won that his poverty. Three times he won, four times
- 24 nē'k'il ka iā'lēlam nē'xax qix' igōmā'tgema. Ateā'yul. Ayā'qxōi-a.
he won and ten they be- came these arrowheads. He won them. He slept.
- 25 Ayax'algu'Litek uyā'k'ik;ē: "Aniō'mel ēelā'kē ka aqinxē'egam."
He told her his grandmother: "I bought it a sea-otter and it was taken away from me."
- 26 Nagū'2teax uyā'k'ik;ē, agixuwalō'ta-it. Nā'2ktenktē. "Tēoxoate'la, eike,
She cried his grandmother, she pitied him. It got day. "Come on, friend,

- txegā'ma iqā'lexal." Nē'kim: "K;ē itei'lkotē." "Ē'Xtka itxā'lkotē." 1
let us play disks. He said: "None my mat." "One only our mat."
- "K;ē nekēt itei'L;al;al." ALgiō'IXam: "Iamilemē'etxa il;al;ā'l." 2
"None not my disks." He said to him: "I loan to you disks."
- A'ita ayō'pa. A'ita atei'LÖL, atei'LÖL, atete'XÖL ka'nauwē 3
Now he went out. Now he won, he won, he won it all
- Lā'ktēma, Lā'Xalaitanema, ilā'L;al;al atcē'XÖL. ALācXÖL; 4
his property, his arrows, his disks he won them. They finished.
- ALē'k'im Lē'Xat wiXt LGÖLē'LEXEmk. "K;wan qiya'xt xiau ō'yaqet 5
He said one more person. "Hopeful he is made that lice
- pāl gō Lā'yaqtq. Wuxē' nai'ka ntxegā'ma." Kawē'X nē'kteuktē 6
full on his head. To-morrow I we will play." Early it got day
- ka iō'e gō uyā'k;ik'ē tē'kXaql. ALgixā'laqlē LGÖLē'LEXEmk. 7
and he was at his grandmother her house. He opened the door a person.
- Ilgō'tik algiō'ktean: "Tea txegā'ma, eike," algiō'IXam. 8
A mat he held: "Come we will play, friend." he said to him
- Atelō'IXam: "Ayā'qaa." Atciō'mel ilgō'tik. A'ita wiXt atei'LÖL 9
He said to him: "Well." He bought it a mat. Now again he won over him
- qō'La Lē'Xat LGÖLē'LEXEmk. Atete'XÖL Lā'xamōta ka'nauwē; 10
that one person. He won it his property all:
- ka ilā'xanim atcē'XÖL. A'ita atei'LÖL qō'tāc gitā'q'atxalema 11
then his canoe he won it. Now he won of those common
- tē'lx'em. Alā'xti ka ā'telaetike qō'tac tkañā'Ximet. Alā'xti 12
people. Next then they next those chiefs. Next
- LElā'itix atei'LÖL. A'ita ō'Xuitike tē'ltge-u atei'LÖL. A'ita 13
a slave he won him. Now many slaves he won them. Now
- ikā'nax nē'xax. Ka'nauwē qō'tac tē'lx'em tgā'ktēma ka atetō'xÖL. 14
a chief he became. All those people their property then he won it.
- Ka'nauwē Lā'la'ma noxo-ilxe'lma-itx tē'lx'em gō tā'yaql. A'ita 15
All days they always ate the people in his house. Now
- ateiō'IXam ē'Xat iā'xk'un: "Atcē'Elkel Lō'nas iō'LEma. 16
he said to him one his elder cousin: "He saw it perhaps a supernatural being.
- Antxegā'ma kliā'Xematk. Ntēxō'l'a ka'nauwē tiā'eltke-u. K;wan 17
We will play having batons. I shall win them all his slaves. Hopeful
- qiā'tē tiā'eltke-u." Acxēlgu'Litek: "A, emē'xk'un tē'emaxō'emōl." 18
he is his slaves." They told him: "Ah, your elder he wants to play with 18
made his slaves." cousin you.
- "Iā'xka iā'Xaqamt." A'ita acxe'egam iā'xk'un Liā'Xamatk. 19
"He his mind." Now they played his elder cousin batons.
- TcēxLx Lpō'L;ema acxe'egam k;a iā'xk'un. Atetō'xÖL tiā'eltke-u, 20
How many nights they played and his elder He won them his slaves, 20
know cousin.
- atcā'xÖL uyā'Xanim ka'nauwē. Ē'gōn ē'Xat wiXt iā'xk'un 21
he won them his canoes all. Once more one also his elder 21
cousin
- acxe'egam; wiXt ka'nauwē atetō'xÖL tiā'eltke-u; ka tētā'nemecke 22
they played: also all he won them his slaves; then their wives
- ateti'xÖL. Atciō'IXam ē'Xat iā'xk'un: "Ā'nelaxta txegā'ma." 23
he won them. He said to him one his elder cousin: "I next we will play."
- Atciō'IXam: "K;ē yamXuwa'lot. Ē'ka qē ā'nqatē amā'nax, 24
He said to him: "No, I pity you. Thus as formerly you did to me,
- amenXuwalō'tā-it, ka wiXt ē'ka yamXuwalotā'ēta." Qē'xtcē 25
you pitied me, and also thus I pity you." Intending
- atgē'ix Gitā'texēEle, ka'nauwē atetā'xō'l'ax tgā'ktēma. Atgē'ix 26
they came the Chehalis. all he won it their property. They came
- Tkwinaiū'LEke, atē'gelo-ix iqā'lexal. Ka'nauwē atetō'xÖL'ax 27
the Quennault, they came to play disks. All he won it
- tgā'ktēmā, tga'eltke-u. Ka'nauwē tē'lx'em atelauwitxā'uyama qix' 28
their property, their slaves. All people he made them poor that

- 1 gā'yaqet. Gō Lkā'nax Lā'Xa, ā'nqatē ē'kx'it atēē'telax. Ēwā'
lousy one. Where a chief his child, at once buying a: he did her. Thus
a wife
- 2 Tkwinaiñ'LEke, ē'wa Tlilē'muke ē'wa k'ca'la x'ik nē'mal, ē'wa
the Quenault, thus the Tillamook, thus up stream that river, thus
- 3 Gitā'qauēlitsk, ka'nauwē nōxuexēlā'kXuit tēā'nemeke qix' gā'yaqet
the Cowlitz, all they were mixed his wives that lousy one
- 4 ā'nqatē. Qē nāket qigō aqixē'egam ē'elā'kē qō'etac ciā'xk'un
formerly. If not where it was taken from the sea-otter, those his elder
him brothers
- 5 aegixē'egam ka iō'LEma atēē'elkel. Itē'x'ia'n atēē'elkel.
they took it from then the supernat- he saw it. Itē'x'ia'n he saw him.
him- tural being

Translation.

There were three brothers and their youngest cousin, who was very poor. He was full of lice. He had no mother, only a grandmother. The two eldest brothers knew how to win in the game at disks. When the summer approached the grandmother spun twine out of willow bark. The people hired her to spin bark. Then she kept a little for herself. At last she made a large rope. Now [the cousins] went to Chehalis. The people stayed [at that time] at Mytthtown [at the most southern part of Shoalwater bay]. There they are every spring when they are going to Columbia river. Now the cousins went to Chehalis. The grandmother said to her youngest grandson: "Take this rope and exchange it for ground-hog blanket." Now they went to Chehalis. The elder cousins wanted to play at disks. They arrived there.

Now somebody had found a sea-otter. They wished to buy it and wanted to give long dentalia for it; but that man did not want to part with his sea-otter. They wanted to give him a canoe, but he did not want to part with it. Now they heard about the rope. Then that man went to their house [and said]: "I will give you this sea-otter if you will give me this rope." Now he exchanged the rope for the sea-otter. Then they went home. [The eldest one] said: "I shall take the sea-otter away from him. He will certainly gamble and lose it." Then the one who was next to the youngest said: "Let the poor boy alone. Let him lose. If his grandmother gave it to him, let him lose it; if somebody made him happy and gave him something, let him lose it." They went home. They slept at Nema. The elkskin blanket of the younger cousin had no hair. When he slept the eldest brother awoke his people. They took the sea-otter away from him and left him asleep. Early the next morning he awoke. Now the brothers had disappeared. He thought: "Behold! they deserted me!" The sea-otter had disappeared. "O, they took the sea-otter away from me." Now it was spring time. He went on afoot, going home. When he arrived at Nē'leqten it was ebb tide. He stayed ashore and thought: "At slack water I will swim across." It grew calm. Then he heard something in the water. "I must see what that is." It made tumm under

water. Then it became quiet, and again it made tumm. Then next it made dell. Now a wave came down the river. Five times he heard the same noise, dell, and five times he heard it, gumm, below the water. Then five black bears came out of the water; their ears were I do not know how long. They stood on the water. Then the youth threw off his elkskin. He threw it ashore. He thought: "I must do." and began to swim across. He passed the first one, the second one, and the third one. When he reached the fourth one it looked at him. It looked that Indian right in the face. He fainted. Now Ite!x-ia'n carried him to his house. Behold! he saw Ite!x-ia'n. On one side of the house of this supernatural being they spoke one language; on the other side they spoke another language. He understood them. In the middle of the house they spoke still another language. "Those women whom you hear now on both sides of the house will be your wives. Thus you will live among the Indians. This will make you a chief." Then they gave him a bird arrowhead made of bone. The supernatural beings finished. He awoke and lay ashore on the other side [of the water]. He arose. It was early now; while it was noon when he began to swim across. His elkskin blanket lay near him. He arose, took his elkskin blanket, and went home.

He arrived at the mouth of I'tskuil. He came ashore. Now he went to the place where the people of Myhttown played at disks. A person looked up [and said]: "A black bear is running about on the mud." The people looked up and one of them said: "Is that a bear? It is a man who is coming. I think it is the one who was left alone." Then the eldest brother said: "What does he want here? We must be ashamed of him." Then the next to the youngest said: "Let him come, the poor one. What did he do to you that you do not like him?" He went up to these people. Now they played at disks. He stood at one end and was looking at them. Then he put down the bird arrow which he held in his hand. One of the bystanders looked at it and said: "How pretty is your arrowhead." "Ah, I found it," he replied. The one man was winning all the time the other was losing. Then one man said to him: "Let us bet, I will stake an arrowhead against yours." He replied: "As you like," and after a little while the poor boy won. He won three times, four times, and now he had ten arrowheads. He had won them. He went to sleep. Then he told his grandmother: "I bought a sea otter and they took it away from me." His grandmother cried; she pitied him. It got day. [Then a person said:] "Come, friend, let us play at disks." He said: "I have no mat." "We can use one mat." "I have no disks." "I loan you my disks." Now he went out. He won and won and won. He won all his arrows and all his property. He won his disks. When they had finished, another person said: "That one with the lousy head is getting hopeful. To-morrow I will play with him." Early the next morning when he was still in his grandmother's house, that person

opened the door. He held a mat in his hand and said: "Come friend, we will play." "Well," said the boy. He bought a mat. Now he won again all the property of that person. He won his canoe. Now he had won over all the common people. Next he won over the chiefs. He won first one slave and then many. Now he became a chief. He had won the property of all those people. Every day the people ate in his house. Now his elder cousin said: "Perhaps he saw a supernatural being. We will play with the accompaniment of batons. Then I shall win all his slaves. He is [too] hopeful." Then he was told: "Your elder cousin wants to play with you." "As he likes." Now the cousins played and the people beat time with batons. They played several nights. He won the eldest brother's slaves and all his canoes. Then he played with the next brother and he won all his slaves; then he won his wives. Now the next brother said: "I want to play with you next." "No, I pity you, as you pitied me formerly." Then the Chehalis came and he won all their property. The Quenaiult came to play at disks. He won their property and their slaves. That lousy boy made everybody poor. He bought the daughters of chiefs among the Quenaiult, the Tillamook, the tribes up the river, the Cowlitz. The wives of the man who had been the lousy boy were taken from among all these tribes. If his cousins had not taken the sea-otter from him, he should not have seen the supernatural being. He saw Ite!x'ia'n.

THE GILĀ'UNALX.

- Ē'Xat giā'unāLX ik;ā'eke aqa-E'/taqL nyā'k;ik;ē gō 1
One Gila-unāLX boy she was left his grandmother at
- Soguamē'ts'liak. Tqā'metē nā'xoya ka aqiō'lXam qix ik;ā'eke: 2
Tongue point. Six times her sleeps and he was told that boy:
- "Ā'ketam ōmē'k;ik;ē. PE'nka mō'ya." A'lta nē'te mai'ēmē. 3
"Go to see your grandmother. Afoot go." Now he came down the river.
- Nē'xateo. Ateā'alkel mōket ō'lqike. Atetō'ktean tiā'xalaitanEma. 4
He walked He saw them two fish-ducks. He took them his arrows.
down river.
- Nixlō'lEXa-it: "Nāket itā'ma' aniā'lax, taua'lta agō'kLX 5
He thought: "Not shooting them I do them. else they carry down to the water
- ōgu'xalaitanEma." Ateō'egam iqā'nake. NakL;ē'iwamēn qaX 6
my arrowa." He took it a stone. They dived those
- ō'lqike. Nē'xengō mā'Lnē. Lā'XLax nā'xax qaX ō'lqike. 7
ducks. He ran seaward. Visible they became those ducks.
- Ateage'lteim qix iqā'nake. Iteā'ma' ateiā'lax gō-y ē'teaqtq. 8
He threw it that stone. Hitting it he did it at its head.
- Lāq° nē'xax iā'ok. Ayaga'om. Yukpā'2t Lteuq nitelō'tXuit ka 9
Take off he did it his blanket He reached Up to here water he stood in the and
water
- akcō'nguē qaX ō'lqike, nuwā'Xit. Ā'yōptek. Ā'teuket. ŌXunē'n 10
they fluttered those ducks, they escaped. He went land-ward. He looked. They drifted
- ē'k°caxala iteā'wan. WiXt ā'yulX. Ayō'guiXa. Q;ōā'p atcā'xōm 11
up their belly. Again he went to the water. He swam. Nearly he reached them
- wiXt akcō'nguē. Ā'yuptek wiXt. Q;ōā'nEmi ayō'guiXa ka 12
again they fluttered. He went up again. Five times he swam and
- ateō'egam cka nixā'Xigō ka k;ē nō'xōx tiā'xatakuX. A'lta 13
he reached them and he turned round and nothing became his mind. Now
- iō'LEma atcō'Elkel. Nixigā'lax Iqamiā'itx. Nixe'l'ōkō. Gō mā'Xolē 14
a supernat- he saw it. He saw a super- the fisherman's He awoke. At landward
ural being natural being supernatural helper.
- yuqunā'itX. Iteō'ktean qaX ō'lqike. Ia'Xkatē ayaē'taqL qaX 15
he lay. He held in his those ducks. There he left them those
hand
- ō'lqike. A'lta ā'yō. Ayō'yam Sōkuamē'ts'liak. Q;ōā'p ā'teax 16
ducks. Now he went. He reached Tongue point. Near he got
- nyā'k;ik;ē. Tgā'Xtē qaxē' qigō aqaē'taqL. Ayō'yam gō-y nyā'k'ik;ē. 17
his grandmother. Her smoke where when she was left. He arrived at his grandmother.
- Ateō'lXam: "Imā'Xanate, tal;." Agiō'lXam: "Iteā'Xanate." 18
He said to her: "You are alive, behold!" She said to him: "I am alive."
- Qē'xteē agē'lem. Ateō'lXam: "Nāket ō'lō gene'tx" Ayā'qxoyē 19
Intending she gave him food. He said to her: "Not hunger acts on me." He slept
- iā'xkatē. Nē'kteuktē, atcā'gēlemqteē nyā'k;ik;ē. Ō'Xuē te'mēcX 20
there. It got day, he gathered food for his grandmother. Many sticks
- atetupā'yāLX ka nē'Xkō. Ayaē'taqL nyā'k;ik;ē. Tsō'yustē 21
he gathered them and he went home. He left her his grandmother. In the evening
- niXkō'mam. Aqiō'lXam: "Ō'lō na gema'xt?" Nē'k'im: "K;ē; tell 22
he came home. He was told: "Hunger [int. acts on you?]" He said: "No; tired
part.]

- 1 nkēx." Nixō'ketit. Kawī'x. nixā'latek. A'yō gō kulā'yi;
I am. He lay down. Early he arose. He went to far;
- 2 nixEMō'cXEmam. Tsō'yustē tex-i nē'Xkō. Ayō'p'am ska mā'n'x-i
he went to play. In the evening then he went home. He came in and a little while
- 3 ayō'La-it ka wiXt nixō'ketit. Lōn Lpō'lema Lōn L'laLā'ma nēket
he stayed and again he lay down. Three nights three days not
- 4 nixLxā'lem. Tex-i nixLxā'lem gō-y alā'lakt ōō'Lax. Ayō'mēt.
he ate. Then he ate on the fourth day. He grew up.
A'lta ē'Xat iā'eike iq'oā'lipx. Cq'oā'lipx. aci'xex. QāxLx
Now one his friend a youth. Two youths they two became. One
- 6 naā'Lax ka ā'etō teakenima. Ka'teek actō'yam ē'mal. Atciō'lXam
day and they went in a canoe. Middle they arrived the bay. He said to him
- 7 iā'eike: "I'kta imē'Xawōk?" "Iqamiā'-itx itei'xawōk. K'a ē'kta
his friend: "What your guardian spirit?" "Iqamiā'-itx my guardian spirit. And what
- 8 mai'kXa imē'Xawōk?" Nē'k'im qix ē'Xat: "Nai'ka wiXt Iqamiā'-itx
you your guardian He said that one: "I also Iqamiā'-itx
spirit?"
- 9 itei'Xawōk?" "Ē'kta miā'xōya ma'nix ō'lō aktā'xō txā'ēolal?"
my guardian What will you do when hunger will act on them our relatives?"
- 10 Nē'k'im qix ē'Xat: "Ē'Lxan niā'xō." Atciō'lXam iā'eike: "K'a-y
He said that one: "Smelt I shall make He said to him his friend: "And
it."
- 11 ē'kta mai'kXa miā'xō?" Nē'k'im: "Iguā'nat niā'xō ma'nix ō'lō
what you you will do?" He said: "Salmon I shall make when hunger
it"
- 12 aktā'xō txā'ēolal. Nī'Xua, L;men, ē'xa imē'potē gō Ltcuq. Ia'koa
acts on our relatives Well, under water do it your arm in water. Here
them
- 13 wiXt nai'kXa L;men niā'xō itei'potē." L;men aege'tax tetā'potē.
also I under water I shall my arm. Under water they did their arms.
do it them
- 14 Iā'nēwa qix ē'Lxan giā'Xawōk atelō'latek Liā'keia. A'lta qul
First he that smelt having guardian he lifted it his hand. Now hang
spirit
- 15 ā'elaōt ō'Lxan gō Liā'keia. Lā'lē qix ē'Xat, tex-i atelō'latek
it did to it a smelt at his hand. Long time that one, then he lifted it
- 16 Liā'keia. Qul ē'laōt gianu'kstX ignā'nat. Atciō'lXam iā'eike:
his hand. Hang it did to it a small salmon. He said to him his friend:
- 17 "Nau'itka LEMē'Xawōk Iqamiā'-itx."
"Indeed your guardian spirit Iqamiā'-itx."
- Aci'Xkō qō'etac cq'oā'lipx. Ayule'mā-a-it qix ē'Xat qix ē'Lxan
They were those youths. He married that one that smelt
home
- 19 giā'Xawōk. A'lta ō'lō age'tax tē'l'x-Em Gilā'unālX. Lā'mkXa
having guardian Now hunger acted on them the people Gilā'unālX. Only
spirit.
- 20 LE'kXal'pō atklā'xo-itx. A'lta ikā'nax nē'xax qix ē'Lxan
skunk-cabbage they ate it. Now rich he became that smelt
- 21 giā'Xawōk. Qā'xLxnaā'Lax, a'lta nāLgelō'ya LE'kXal'pō uyā'k'ikal.
having guardian One day, now she went to get skunk-cabbage his wife.
- 22 Tsō'yustē naXatgō'mam. A'lta alā'xeletq. Naxekō'mit. TSES
In the evening she came home. Now she heated stones. She warmed herself. Cold
- 23 akē'x qē'wa teā'qelqlē. Nao'ptit qigō nō'eko-it. NaLgenā'itix-it gō
it was that winter. She fell asleep where she was warm. She fell down at
- 24 qaX ōō'l'ēptekiX. Nā'Lxō. Naxe'tela gō tgā'potē. ALE'k'im
that fire. She fell asleep She burnt her- at her arms. They said
sitting self
- 25 Gilā'unālX Lkanauwē'tike: "Acā'leyit ilxā'xak;Emana uyā'k'ikal.
the Gilā'unālX all: "She is starving our chief his wife.
- 26 K;ā-y ōmeā'pōtexan; ā'Lxō-y. ōmeā'pōtexan. Cā'ēyit, cā'ēyit."
Nothing your sister-in-law, she fell asleep your sister-in-law. She is starv- ing, she is starv-
sitting ing, ing."

- nugō'kXo-im qō'tac tē'lx'Em. Nā'k'im qāX ōō'd'kuil: "ANē'lx'ō, 1
they said those people. She said that woman: "I fell asleep sitting
- x'ik giā'qamia-itx, nē-k'imx giā'qamia-itx." A'lta nixemā'teta-itck 2
this having Iqamia'itx, he says having Iqamia'itx." Now he was ashamed
- qix itcā'k'ikal, ka'namōket tgā'potē nuxō'LEla. Nāket ayaō'ptit 3
that her husband, both her arms were burned. Not he slept
- qix itcā'k'ikal. Ka'nauwē nuguē'witx-it qō'tac tē'lx'Em. Ateciō'lxam 4
that her husband. All they slept those people. He said to him
- Liā'wuX: "Mxā'latek!" Nixā'latek Liā'wuX. "Ā'egam XaX 5
his younger brother: "Rise!" He arose his younger brother. "Take it this
- ōlk'ē'nlk'ē'n." A'lta ateciū'egam qix itcō'itk. Ā'etō mā'Lnē 6
basket." Now he took it that dipnet. They two went seaward
- teā'xelqlē. Aetigō'om qix ēlā'itk. Aetō'egam qō'ta tiā'qxōn ēlā'itk. 7
winter. They reached it that willow. They took them those its leaves willow.
- Pāl nā'xax qāX ōlk'ē'nk'ē'n. Ā'yōlq. Yukpe't niē'La-it Lteuq. 8
Full became that basket. He went to the water. To here he stood in the water.
- Ateciō'lxam Liā'wuX: "Lxeluwē'gōt. Ē'wa k'ca'la nai'kXa, 9
He said to him his younger brother: "It is ebb tide. Thus up river [from] me,
- Lge'k'cala wax amtā'xax x'ita tē'kXōn. Ka amiuegā'mx x'iau 10
up river from pour out do them those leaves. Then take it this
- itcō'itk. Amgē'ma: 'Ēhē'; amgē'ma: 'Niā'wa itci'tsoitk.' Amiōlā'tegō 11
dipnet. Say: 'Ēhē'; say: 'I broke it my dipnet.' Lift it
- imē'teōitk. WiXt wāx amtā'xō ē'wa Lge'k'cala. WiXt amgē'ma: 12
your dipnet. Again pour out do them thus up river from me. Again say:
- 'Ēhē', niā'wa itcō'itk.'" Lō'ni wax ateci'tax; wiXt nē'k'im: "Niā'wa 13
'Ēhē', I broke it the dipnet.'" Three times he did them; again he said: "I broke it
- itei'tsoitk." Ateciō'latek iā'teōitk. Ateciō'lxam qix iā'qk'un; aqio'lxam 14
my dipnet." He lifted it his dipnet. He said to him that his elder brother; it was said to him
- qix iqi'ōā'lipx': "Ni'Xua, tē'keman!" Atetō'kuman qix iqi'ōā'lipx'. 15
that youth: "Well, look at them!" He looked at them that youth.
- A'lta tā'kXōn gō tgā'lieteke, ā'lxan ē'wa tiā'qtqake. Wax ateci'tax 16
Now leaves at their tails, smelt thus their heads. Pour out he did them
- ē'laquinEmix. L'lep, L'lep, L'lep, nikqlā'yux. WiXt ateciō'tipa 17
the fifth time. Under under under they jumped into Again he dipped
- ē'latxamē. Wax atcā'yax. A'lta niLk'klā'Xit Lteuq qix ē'lxan. 18
the sixth time. Pour out he did them. Now they swam on the water those smelts.
- Ateciō'lxam Liā'wuX: "Tea txgiuege'lxā x'ix iqiē'tix." Aeciō'egilx 19
He said to him to his younger brother: "Come we will launch it this fishing canoe." They launched it
- qix iqiē'tix. Aeciō'egam iqalē'mat. A'lta niexlō'n. Xuwēt qix 20
that fishing canoe. They took it the rake. Now they fished with Half full that
- ietā'xēcitix. Ateciō'lxam: "Kōpe't." Ta'keacxē'gila-ē. "Ai'aq Lgā'lemam 21
their fishing canoe. He said to him: "Enough." Then they went "Quick fetch
- Lkuē'lx'ema qoā'nem." AteLugō'lemam qix iqi'ōā'lipx'. Ōgoē'witiū 22
large mats five." He fetched them that youth. They slept
- qō'tac tē'lx'Em. Aeciō'kuē qix ē'lxan. Aeciō'ketēptek ka'nauwē. 23
those people. They carried those smelts. They carried them all.
- Ateciō'lxam Liā'wuX: "Kawē'X mxelā'tegō ka mxelgē'lxā ka 24
He said to him his younger brother: "Early rise and make fire and
- mx'ō'tama. Miogonā'ya tē'lxāql. Ia'xkatē k'cā'xalē mōtX ka 25
go to bathe. Open the smoke hole our house. There up stand and

- 1 mxe'lqe/mxaya. Mge'ma: 'Ā, GilāunalXā' ta'ke na amexe/La-it?
shout. Say: 'Ah, GilāunalX then [int. are you dead? part.]
- 2 Ā tqagelā'xeltā'; mge'ma. Mō'keti mge'ma, mxe'lqe/mxa." Nau'itka.
Ah, the news; say. Twice say, shout." Indeed.
- 3 Kawē'X nixā'latak Liā'wuX. Na-ixe/IgiLX. Nix'ō'tam. Nē'tptega.
Early he arose his younger brother. He made a fire. He went to bathe. He went inland.
- 4 Ateingōnā'mam tē/LaQL, na-ixe/Iqamx: "Ā, GilāunalXā' take na
He went to open the smoke hole their house, he shouted: "Ah, GilāunalX then [int. part.]
- 5 amexe/La-it? Ā, tqagelaxeltā'." Mō'keti na-ixe/Iqamx. A'lta
are you dead? Ah, the news;" Twice he shouted. Now
- 6 nuxōlā'yutek qō'tac tē'lx·Em. Atktō'cgam tgā'Xalaitanema.
they arose those people. They took them their arrows.
- 7 Atklō'cgam Ltā'meq;al; atklō'cgam lmōl;anē'. A'lta ā'tgē ē'wa
They took them their bone clubs; they took them lances. Now they went thus
- 8 qō'ta tā'yaQL qix· ilā'Xak;Ema-na. Nugō'kXo-im qō'tac tē'lx·Em:
that his house that their chief. They said those people:
- 9 "Ē'kta ē'xax? Qā'xēwa atgatē'mam tqagelā'xelt!" Nē'k'im qix·
"What is it? Whence came they the news?" He said that
- 10 iq;ōā'lipx: "x-itā'ō, x-itā'ō tqagelā'xelt gō qō'La qōā'nem
youth: "These, these news in those five
- 11 Lkuē'tx·Ema." A'lta ixē'nXat ē'LXan. Ia'xka LkLXā'nak igē'Pōtitk,
large baskets." Now they stood there smelts. That one he had it on elkskin armor,
- 12 ia'xka alGixaniā'kōx. Ma'nix c'ōlā'l LekLXā'nax, iā'xkati
he carried it in the fold of the skin. When a ground-hog blanket he had it on, there
- 13 alGixk;ē'niakux qix· ē'LXān gō qō'eta c'ōlā'l. Ma'nix o'ōnaē
he wrapped them up those smelts in that ground-hog blanket. When a raccoon blanket
- 14 LkLXā'nak, qē'xtcē alGixk;ē'niagux, ayutXui'tcuwa-itx gō qaX
he had it on, intending he wrapped it up in it, they fell through in that
- 15 ōlā'kXanaē. Ka'nauwē-y· ē'ka qō'tac tē'lx·Em nō'xōx. A'lta
his raccoon blanket. All thus those people they did. Now
- 16 nōxo-ilXā'lem qō'tac tē'lx·Em. Aqio'tXemit ēXt iqā'etema ē'wa
they ate those people. It was placed upright one young spruce tree thus
- 17 mai'ēmē. Aqio'tXemit ēXt iqā'etema ē'wa k'ca'la. Lā'maka
down river. It was placed upright one young spruce tree thus up river. Only they
- 18 Gilā'unalX algiupā'yalX ē'LXan. Pā'LEma nō'xōx tē/LaQL.
the Gilā'unalX they gathered them smelts. Full became their house.
- 19 Ālgiō'kEm. Ka'nauwē tiā'LEXam atgiupā'yalX.
They dried them. All their people gathered them.
- Ā'gōn iqē'tak ka wiXt ō'lō age'Lax Gilā'unalX. Lā'mka
One more year then again hunger acted on them the Gilā'unalX. Only
- 21 LE'kXal'pa alKlā'xo-itx k;a-y ōpe'nxaLX. Nixe'lteEmaōx qix·
skunk cabbage they ate it and rush roots. He heard about it that
- 22 ilā'Xak;Emana. Ā, ta'ke pā'LEma nō'xōx t'lōlē'ma gō Iqā'niaq.
their chief. Ah, then full they were the houses in Rainier.
- 23 Qiā'wul ē'LXan. Atetā'x tē'm'EcX ē'cgan ōgō'kXuix itā'LElam;
They were smelts. He made sticks cedar made out of ten;
- 24 qoa'nem ō'Lqike, qoa'nem Lpā'qxo-ikc. Atetō'IXam tiā'cōlal: "Ai'aq
five fish ducks, five shags. He said to them his relatives: "Quick
- 25 amexe/LtXuitek. Lxō'tetōla, lxōwā'L;ama." ALē'gēla-itx ēXt
make yourselves ready. We will go up now, we will go to get food." They were in a canoe one
- 26 ikani'm pāl, iā'qoa-il ikani'm. ALō'tetōlax, alō'yamx Sōguamē'tsliak.
canoe full, a large canoe. They went up the river they arrived at Tongue point.
- 27 Ē'ktexem alō'ix. Atelō'IXam gilā'cgēwal: "Ma'nix
He sang his conjurer's song they went. He said to them his companions: "When

- qelxEngē'wal; 'amita, nēket amexLXe'lema." ALō'yamx ka 1
we are given food. not eat. They arrived then [at]
- Liā'ēcalxē. ALqēgēlā'xē gō y. ē'lXam. ALō'ptek. Nē'gimx: "Gō qaxē 2
Liā'ēcalxē. They landed at the town. They went up. He said: "At where
- aqiā'wul x'ik ē'lXan?" "Ā mā'ema Iqā'niaq, iā'xkati aqiā'wul." 3
are made these smelts?" "Ah, below Rainier there they are made [caught.]"
- Qē'xtē aqiō'lekte ē'lXan; q;ōā'p ayō'kteiktX. Atetō'lXam 4
Intending they were roasted the smelts; nearly they were done. He said to them
- gilā'cgēwal: "Ai'aq lxō'tetōwula." Aqlō'lXam qē'xtē: "A'lta 5
his companions: "Quick we will go up." They were spoken to intending: "Now
- q;ōā'p iō'kteikta x'ik ē'lXan." Nē'k'im: "A'ntexElxulama. Ā'lqi 6
nearly they are done those smelts." He said: "We will go at once. Later on
- wuX ntexēxā'txama-l." ALō'ix k'ca'la. A'lta nau'itka alogō'omx 7
to mor- we shall go ashore for They went up river. Now indeed they reached
row awhile.
- tē'lX-em, tgiā'wul ē'lXān. Q;ōā'p alktā'x qō'tac tē'lX-am. 8
people, they made it smelts. Near they got them those people.
- ALē'gimx Lē'Xat Lgōlē'lEXEmk: "Pāl ē'xax itei'tsōitk. Ala'xti 9
He said one person: "Fall is my dipnet. Soon
- L;EX ixā'xō. Atcuwa'-y- ō'lō Lix-Lā'it Gilā'unalX." Iqamiā'itX 10
burst it will. Ha! hunger they starve the Gilā'unalX." Iqamiā'itX
- ilā'Xawōk atelō'lXam gilā'cgēwal: "Lawā' msk'tē'wategō." 11
his guardian spirit he said to them his companions: "Slowly paddle!"
- Ka'nauwē algaXgō'e qaX ōkuni'm kā atelō'lXam: "Amek'tē'watek 12
All they passed those canoes then he said to them: "Paddle
- mā'Lnē." A'lta alktē'watek mā'Lnē. Ē'wa ē'natai qix' ikani'm 13
away from the land." Now they paddled away from Thus on one side that canoe
- qoā'nEM atcuXō'tqoax qō'ta telalā'xuke; ē'wa ē'natai qoā'nEM 14
five he put them into the those birds; thus on the other side five
- qix' ikani'm. Iū'lqat itā'lan. ĒXt itā'lan qoā'nEM, wiXt ēXt 15
that canoe. Long their rope. One their rope five, also one
- itā'lan qoā'nEM. Atetō'lXam tiā'cōlal: "Amek'tē'watek!" A'lta 16
their rope five. He said to them his relatives: "Paddle!" Now
- nuguk'tē'watek gilā'cgēwal. Tlā'qē nauē'tka-y- atxā'lgōwa 17
they paddled his companions. Just as indeed they swam
- telalā'xuke qō'ta tē'mēcX ugō'kXuiXt telalā'Xuke. Q;ōā'p 18
birds those sticks made birds. Nearly
- alXgō'mam ka nē'kteuktē. Qonē'2 tqonēqonē' gō Lā'malNē. 19
they came home and it got day. Gull gulls at seaward from them.
- Nō'pōnem. Nē'k'im: "Ni'Xua, mei'Lxa! Nau'itka na x'iau ā'nitk' 20
It grew dark. He said: "Well, go to the water! Indeed [int. these did I carry
part.] them
- x'iau ē'lXan?" A'tgelx gilā'lEXam, ate'kXukL utā'Xanim, ska 21
these smelts?" They went to the water town, they launched their canoes, and
- mā'nx'i ka pā'lma nā'xax. ALgiō'keem ē'lXan Gilā'unalX. 22
after a little and full they were. They dried them the smelts the Gilā'unalX.
- Pā'lma nō'xōx lā'ulēma. Qē'xtē aqiō'Xtkin gō k'ca'la Qauilē'teq. 23
Full they were their houses. Intending they were at up river Cowliwz.
- Kōpē't atgā'yamx. K;ē qix' ē'lXan. Nuxō'tcēma'x tē'lX-em: "Ā 24
Enough they arrived. None these smelts. They heard the people: "Ah,
- Gilā'unalX, ta'ke pā'lma nō'xōx lā'ulēma. Ateā'yuk' tal; 25
the Gilā'unalX, then full are their houses. He carried them, behold!
- x'ik ē'lXan qix' giā'xamia-itx." A'lta aqlōmē'lax qō'La 26
those the smelts that the one having Iqamiā' itx. Now they were angry that
- Lgōlē'lEXEmk. Ia'Xka, x'ix'i'x nē'k'im: "Atcuwa' ō'lō LE'XLa-itt 27
person. He, this one he said, "Ha! hunger they starve

- 1 Gilā'unalX, Iqamiā'itx ilā'Xawók. A'lta ō'lō nuxō'La-it qō'tac
the Gilā'unalX. Iqamiā'itx his guardian spirit. Now hunger they died those
- 2 tē'lx-EM, ē'wa k'ca'la tē'lx-EM. Kĭ ē nē'xax qix ē'lxan. A'lta
people, thus up river the people. Nothing became those smelts. Now
- 3 Lā'macka Gilā'unalX algiupā'yalX qix ē'lxan.
they only the Gilā'unalX they gathered them those smelts.
A'lta qix ē'Xat giā'xamia-itx atelō'egam lā'gil. Ō'lō age'Lux
Now that one having Iqamiā'itx he took her a woman. Hunger acted on them
- 5 Gilā'unalX tsak;ē'ē. Qē'xtcē alXenK;ānXā'tēmamx, nēket i'kta
the Gilā'unalX in the spring. Intending they caught in the dipnet, not anything
time.
- 6 algiā'waŝōx. Qiā'x ōguē'can alGō'k'ix Tiā'k;ēlakē k;ā-y-ōpe'uxalX
they killed it. If fern root they carried it the Clatsop and rush roots
- 7 t'lā'nuwa alGā'x tex'i mānx axle'ēm x ok;uē'lak k;ā ōxō'ca-ut
exchange they did it, then a little they were given dry salmon and dry
food
- 8 tkalguē'EX. E'Xanētē t'lā'nuwa alXā'xumx ka ale'k'imx
salmon skins. Often exchange they did it often and he said
- 9 Lē'Xat Lgōlē'EXEmk: "Tex'i k;ā LX t'lā'nuwa Gilā'unalX
one person. Then and may be exchanging the Gilā'unalX
- 10 mā'nix wiXt lē'mama, ka Lix lxlā'xō," ale'k'imx qō'la lē'Xat
when again they will come, then cohabit we will with he said that one
[their women].
- 11 Lgōlē'EXEmk Tiā'k;ēlak. A'lta wiXt alō'ix Gilā'unalX t'lā'nuwa
person Clatsop. Now again they went the Gilā'unalX exchanging
- 12 alXā'xEmx. Aqā'telōtx ok;uē'lak k;ā ōxō'ca-ut tkalguē'ēx. ALō'lx;
they did it. They were given dry salmon and dry salmon skins. They went
to the water;
- 13 a'lta alXgō'ya. WiXt lā'xka qō'la Lgō'lē'EXEmk: "Ai'aq amci'tē!
now they went home. Again he that person: "Quick, come!
- 14 Lxlkltā'ō, Lix lxlā'xō." Lxeltec'melit qō'lac Gilā'unalX
We will follow cohabit we will do them. They heard it those Gilā'unalX
- 15 Lā'nEmekc. Katē'X qaX uyā'k'ikal qix giā'xamia-itx. ALXgō'mam.
women. Accompany that his wife that having Iqamiā'itx. They came home.
ing
- 16 ALXgu'Litek: "QLeñteiqLā'leñcil, aqEnteō'IXam Lix qEnteā'xō."
They told: "We were insulted, we were told cohabit we will be
done."
- 17 Nēxō'ketē qix ignā'nat giā'Xawók. Nixemā'teta-itek. Qoā'nEmi
He lay down that salmon his guardian spirit. He was ashamed. Five times
- 18 ayā'qxoya nixō'ketē. Nēket nixLxā'lem, ka atciā'wa ignā'nat
his sleeps he lay down. Not he ate, then he killed it a salmon
- 19 Liā'wuX. Nē'k'im: "LE'mexElteq!" ALā'xelteq uyā'k'ikal.
his younger He said: "Heat stones!" She heated stones his wife.
brother.
- 20 Aqtgā'lemam tq;ēyō'qtike. Atgā'tp'am. Nuxōilō'EXa-it qō'tac
They were fetched old people. They came in. They thought those
- 21 tq;ēyō'qtike: "Tgiā'xō qix ignā'nat." ALō'ekuit qō'la Lqā'nake ka
old people: "We shall that salmon." They were hot those stones and
eat it
- 22 nē'ktexEm qix igōlē'EXEmk qix Gilā'unalX. Aqō'egam ōmē'cX.
he sang that person that Gilā'unalX. It was taken a kettle.
- 23 Aqugō'Lit gō kā'tsek t'ōL. ALō'ekuit qō'la Lqā'nake. Aqlā'lxatq
It was put in middle of house. They were hot those stones. They were put into
- 24 qaX ōmē'cX. Aqiuqōā'na-it qix ignā'nat gō qaX ōmē'cX ka
that kettle. It was put into it that salmon in that kettle and
- 25 lō'ēlō, nēket aqā'yaxc. Omōket cXumelā'itX qō'etac eq;ēyō'qxut.
whole, not it was cut. Two they stood close those two old men.
together
- 26 Aqio'tetemt qix ē'Xat: "Qa'daga-y-ē'ka aqā'yax x'ix ignā'nat?"
He was pushed that one: "Why thus it is done this salmon?"
- 27 Oka: "K;ā amē'xaX; k;ā amxē'x itxā'k;aeke. Ā'lqi temelā'xo-ix-ita
And: "Silent be; silent be to our young Later on you will know it
people.

- qa'da qia'xō x'ix' ignā'nat." Lē'lē aqigk;ētkiē qix' ignā'nat, 1
how it is done this salmon." Long time it was covered that salmon,
- aqielgē'lakō. Atetō'lXam tiā'lXam: "Nēket l'xgiā'xōx x'ik ignā'nat. 2
the mat was taken He said to them his people: "Not we shall eat it this salmon.
- lō'ya gō mā'Lnē." Ateio'lXam qix' ē'Xat iq;ēyō'qxōt qix' 3
It will go to seaward." He said to him that one old man that
- qeXEmelā'itX: "Amxauwu'teatkō tate! amxō'xo-il, qa'daqa-y- ē'ka 4
standing close to- "You hear behold! you talk much, why thus
- aqā'yax x'ix' ignā'nat." Aqō'egam qaX ōmē'cX; amō'ketike 5
it is done this salmon." It was taken that kettle; two
- eq;ulipXunā'yu atgō'egam. Ā'qxok^u mā'Lnē qaX ōmē'cX. 6
youths they took it. It was carried seaward that kettle.
- Aqō'egil iqicē'tix'; aqakgō'lit qaX ōmē'cX gō qix' iqicē'tix'. 7
It was launched a fishing it was put into that kettle in that fishing canoe.
- ALagā'la-it Lā'k; aquinumike, iā'xqix' ignā'nat giā'Xawōk k;a 8
They were in five in a canoe, he that the salmon the one having and
- lā'ktike tq;ulipXenā'yū. A'lta ā'lō mā'Lnē, ē'ktexem ā'lō. 9
four youths. Now they went seaward, he sang they went.
- Kulā'yi mā'Lnē alō'yam ka aqō'egam qaX ōmē'cX. Wax aqā'yax 10
Far seaward they arrived and it was taken that kettle. Pour it was done
- qix' ignā'nat gō Lteuq ka qō'La Lqā'nake. ALxē'gēla-ē. Atetō'lXam 11
that salmon into the water and those stones. They went ashore. He said to them
- tq;ulipXenā'yū: "Mcē'kelōya iqā'yētema." Aqē'gelōya mōket 12
the youths: "Get young spruce trees." They were got two
- iqā'ētema, Laq aqā'yax uyā'apteXa. Nē'k'im qix' igōlē'leXEmk 13
young spruce take off it was done their bark. He said that person
- qix' Giā'unalX: "Gō k'ca'la megiō'tXemita ēXt, gō mā'emē- 14
that Giā'unalX: "At up river you place it one, at down river
- y-ēXt." Ā'ka atgā'yax qō'tac tq;ulipXunā'yū. Nō'pōnem nuXuik; 15
one." Thus they did it those youths. It got dark they laid
- anXā'tēmam Giā'unalX. Nē'kteuktē. Pā'lma-y- utā'Xanim 16
their dipnets the Giā'unalX. It got day. Fall their canoes
- tguā'nat ka ixelē'l ignā'nat ayuXtkē'Xewa mā'lxōlē. Aqtōmē'tekin 17
salmon and moving the salmon swam landward. They were picked up
- qō'ta tguā'nat. Mā'uxē alktōmē'tekēnimx Lgōlē'leXEmk, pāl 18
those salmon. A little he picked them up a person, full
- ikani'm. Ateō'leXam tq;ulipXenā'yū: "Tea lxō'ya ē'wa 19
the canoe. He said to them the youths: "Come we will go thus
- Tiā'k;ēlake." ALō'yam Nayā'aqetaōwē. L;me'nL;men atei'Lax 20
Clatsop." They arrived at Nayā'aqetaōwē. Rab he did it
- Lā'mōpteX. Atexē'la gō Lteuq. Atelō'lXam giā'ckēwal: 21
green paint. He mixed it in water. He said to them his fellows:
- "Lxk'tē'wategō iau'a mā'Lnē." Atk'tē'watek mā'Lnē. Wax 22
"We will paddle there seaward." They paddled seaward. Pour out
- atei'Lax gō Lteuq qō'La Lā'mōpteX. Atelō'lXam: "Lxgō'ya," 23
he did it into the water that his green paint. He said to them: "We will go,"
- giā'ckēwal. ALN'gō'mam. Pā'LEma nō'xōx Lā'ulēma Giā'unalX 24
[to] his fellows. They came home. Full were their houses the Giā'unalX
- ōk;uē'lak, ōxō'ca-ot tkalguē'ēx. Ateitax tguā'nat qix' 25
dry salmon, dry salmon skins. He made them salmon that
- giā'xamia itx.
the one having Iqamia'itx.

Translation.

The grandmother of a Giā'unalX boy was deserted at Tongue point. After six days the boy was told: "Walk [to Tongue point

and] look after your grandmother." He walked downstream and saw two fish ducks. He took his arrows but thought: "I will not shoot them, else they will carry my arrows away from the land." He took a stone. When the ducks dived he ran to the water and when they emerged he threw his stone. He hit the head of one. Then he took off his blanket [and went into the water]. He reached them. The water reached to his armpits; then the ducks fluttered and flew away. He went ashore. Then they drifted again, the belly upward. Again he went into the water and swam. When he nearly reached them they fluttered again. He went ashore. Five times he swam to get them. Then he reached them. He turned round and fainted. Now he saw a supernatural being; he saw Iqamiā'itx [the helper of the fishermen]. When he awoke he was on the shore and held the ducks in his hands. He left them and went on. Now he reached Tongue point. When he came near his grandmother he saw smoke rising where she was deserted. He reached her and said: "Behold! you are alive!" She said to him: "I am alive." She was going to give him food, but he said: "I am not hungry." He slept there. On the next day he gathered fuel for his grandmother. He gathered many sticks and went home. He left his grandmother. In the evening he came home. Then the people said to him: "Are you hungry?" He replied: "No, I am tired." He lay down. Early the next morning he arose and went a long distance. He went to play. In the evening he came home. After he had been there a short while he lay down. For three nights and three days he did not eat. Then on the fourth day he ate. He grew up.

Now he had a friend, a youth. They grew up. One day they went out in a canoe. When they were in the middle of the river he said to his friend: "Who is your guardian spirit?" He replied: "Iqamiā'itx is my guardian spirit, and who is yours?" The other one said: "My guardian spirit is also Iqamiā'itx." The one said: "What are you going to do when our relatives shall be hungry?" The other replied: "I shall let smelts come;" and he asked his friend: "And what are you going to do?" He said: "I shall let salmon come when our relatives get hungry. Put your arm under water; I shall put mine also under water." They put their arms under water. The one who had the guardian spirit helping him to obtain smelts lifted his hand first. Now a smelt hung at his hand. After some time the other one lifted his hand. A small salmon hung at it. Then he said to his friend: "Indeed! Iqamiā'itx is your guardian spirit."

The youths went home. The one who had a guardian spirit helping him to obtain smelts married first. Now the GILĀ'UNALX were starving. They had only skunk-cabbage to eat. Then the young man whose guardian spirit helped him to obtain smelts became rich.

One day his wife went to gather skunk-cabbage. In the evening when she came home she heated stones and warmed herself. The winter was cold. When she was warm she dozed away and fell down at the

fire. She fell asleep sitting there and burned her arms. Then all the GILĀ'UNALX said: "Our chief's wife is starving. Your relative's wife will die, she fell asleep sitting. She is starving." Thus spoke the people. The woman said: "I fell asleep, and my husband says he has Iqamiā'itx [for his guardian spirit]." Now her husband was ashamed because both her arms were burned. He did not sleep, while all the other people slept. He said to his younger brother: "Rise!" His younger brother arose. [He continued:] "Take this basket." Now he took his dipnet and they went to the water. It was winter. They came to a willow and he took its leaves. When the basket was full they went to the water. He stood in the water up to his waist. He said to his younger brother: "It is ebb tide. Pour these leaves into the river above me. Then take this dipnet and say: 'Ēhē', I broke my dipnet.' Lift it and pour it out again above me. Then say once more: 'Ēhē', I broke my dipnet." Three times he poured it out and said: "I broke my dipnet." He lifted the dipnet. Then the elder brother said to the younger one: "Now look at them." The youth looked at them, now they were leaves at the tails and smelts at the heads. He poured them out the fifth time. They jumped into the water. He dipped them up the sixth time and poured them out again. Now smelts swam on the surface of the water. He said to his younger brother: "Let us launch our fishing canoe." They launched it and took a rake. Now they fished with the rake and the canoe was half full. He said: "It is enough." Then they went ashore. "Bring five large mats." The youth brought them. The people were asleep. They carried the smelts ashore and carried them all up to the house. He said to his younger brother: "Rise early, make a fire and go to bathe. Open the smoke-hole of our house. Stand up there and shout. Say: 'Ah, GILĀ'UNALX! are you dead? News has come.' Thus speak twice." The younger brother did so. He arose early, made a fire and went to bathe. He went up, opened the smoke-hole of their house and shouted: "Ah, GILĀ'UNALX, are you dead? News has come." He shouted twice. Now the people arose. They took their arrows, their bone clubs, and their lances. Now they went to the house of their chief. The people said: "What is it? Where did news come from?" The youth said: "There, in these five baskets is the news." Now the smelts stood there. One of the men wore an elkskin armor; he carried some away in a fold of the skin. Another wore a ground-hog blanket; he wrapped them up in his blanket. Still another wore a raccoon blanket; he wanted to wrap them up in it, but they fell through it. All the people did thus. Now they ate. Now one young spruce tree was placed downstream and one upstream. Only the GILĀ'UNALX caught smelts. Their houses became full and they dried them. All the people caught them.

Another year the GILĀ'UNALX were again starving. They had only skunk-cabbage and rush roots to eat. Their chief heard that the houses of the people at Rainier were full. They caught smelts. Then he carved

ten pieces of cedar. He made five fish-ducks and five shags. He said to his relatives: "Make yourselves ready. We will go upstream to get food." They went in a large canoe. They went up until they arrived at Tongue point. He sang his conjurer's song while they went. He said to his companions: "If they should give us food, do not eat!" They arrived at Liā'ēcalxē. They landed at the town and went up to the houses. He said: "Where are those smelts caught?" "Ah, they are caught below Rainier." They were going to roast the smelts and when they were nearly done he said to his companions: "Let us go up the river." The people said to them: "These smelts are nearly done." But he said: "We will go at once. To-morrow we shall stay for a while." They went upstream. Now they came to the people who caught smelts. They were near them. One person said: "My dipnet is full. It will soon burst. Ha! The Gilā'unālx are starving." The one whose guardian spirit was Iqamiā'itx said to his companions: "Paddle slowly." When they had passed all the canoes he said to them: "Paddle toward the middle of the river." They paddled from the land. He put five of those birds into the water on each side of the canoe. Each five were tied to a long rope. Then he said to his relatives: "Paddle." Now his companions paddled. These wooden birds swam just like birds. When it was nearly day they came home. Gulls were seaward from them. When it grew dark he said: "Go to the water. See if I did not bring the smelts." The people went to the water and launched their canoes. After a short time they were full. The Gilā'unālx dried the smelts and their houses were full. The people upstream searched as far as Cowlitz, but the smelts had disappeared; there were none. The people heard: "Ah, the houses of the Gilā'unālx are full. That one whose guardian spirit is Iqamiā'itx carried the smelts away." Now they scolded that person: "Ha! this person said: 'Ah, the Gilā'unālx are starving, although one of them says that he has Iqamiā'itx for his guardian spirit.'" Now the people upstream were starving. The smelt had disappeared. Only the Gilā'unālx caught smelt.

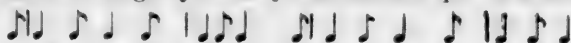
Now the other man who had Iqamiā'itx for his guardian spirit married. In spring the Gilā'unālx were again starving. They tried to catch salmon in the dipnet, but they did not kill anything. They carried fern (*Pteris*) roots and rush roots to Clatsop and exchanged them. Then they received a little dry salmon and salmon skins. They went often to exchange it. Then a person said: "When the Gilā'unālx come again to exchange we will cohabit with [their women]." Thus said a Clatsop man. Now the Gilā'unālx went again to exchange [roots for salmon]. They received dry salmon and salmon skins. They went to the water and went home. That person said again: "Quick, let us follow them. We will follow them and cohabit with the women." The Gilā'unālx women heard it. The wife of the man who had Iqamiā'itx for his guardian spirit was with them. They came home and

declared: "We were insulted; they told us they would cohabit with us." Then the one whose guardian spirit helped him to obtain salmon lay down. He was ashamed. For five days he remained in bed, and did not eat. Then his younger brother killed a salmon. He said: "Heat stones." Then his wife heated stones. They called the old people and they came. They thought: "We shall eat that salmon." When the stones were hot that Gilā'unālx sang his conjurer's song. They took a kettle and placed it in the middle of the house. When the stones were hot they put them into that kettle. Then they put the salmon into the kettle whole; they did not cut it. Two old men were standing close together. The one nudged the other and said: "Why do they treat the salmon in that way?" The other said: "Be quiet, do not disturb our young men. You will learn in due time what they are going to do with this salmon." Now the salmon had been covered a long time. Then the mat was taken off, and he said to the people: "We shall not eat this salmon. It will be taken out into the water." Then the one old man who was standing close to the other one said: "Now you hear it. You said before, why do they treat the salmon in this manner." Two youths took the kettle and carried it to the water. A fishing canoe was launched and the kettle was placed in it. Five men were in the canoe—four youths and the one whose guardian spirit helped him to obtain salmon. Now they went seaward, and he sang his conjurer's song as they went. They arrived in the middle of the water. Then they took the kettle and poured the salmon and the stones into the water. They went ashore. He said to the youths: "Take young spruce trees." They took them and peeled off the bark. Then that Gilā'unālx said: "Place one above and one below this place." The youths did so. When it grew dark the Gilā'unālx set their dip-nets. When it grew day their canoes were full of salmon and the fish swam toward the shore. They filled their canoes quickly. Then he said to the youths: "Let us go to Clatsop!" They arrived at Nayā'qetaowē. He rubbed some green paint in his hands and mixed it with water. He said to his companions: "Let us paddle toward the middle of the water." They paddled away from the shore. Then he poured his green paint into the water. He said to his companions: "Let us go." They came home. The houses of the Gilā'unālx were full of dry salmon and of dry salmon skins. Thus the man who had Iqamiā'itx for his guardian spirit obtained salmon.

THE ELK HUNTER.

- Ē'Xat igoLē'leXEmk iqi:ōā'lipx' guā'nēsum Lkā'waōt atēLā'xo-
 One person a youth always traps he always
 2 ilema-itx. Ateciutē'nīLa-itx ēē'texōtēma. Ā'gōn iqiē'tak wiXt atēLā'x
 made them. He always killed them bears. One more year again he made them
 3 Lkā'waōt. Tēē'xēL atēLō'ketamx Liā'Xawaōt. A'lta Lā'qxulqt
 traps. Several he went to see them his traps. Now she cried
 4 Lā'gil gō qō'La Lkā'waōt. Nīlga'ōm̄x. A'lta uLa'ksia Lagē'lakteūt
 a woman in that trap. He reached her. Now her hand it was caught
 5 qō'La Lkā'waōt. Lt'lō'kti Lā'gil. SquL LE'Laqēō, tē'Laskō ka'nauwē
 that trap. A pretty woman. Brown her hair, her tattooing all
 6 Lā'ō-it, tē'Laskō gō Lā'potē ka'nauwē qō'La Lā'gil. AtēLō'lategux
 her feet, her tattooing on her hands all that woman. He lifted it
 7 qō'La Liā'Xawaōt, Lāq' alxā'x qō'La Lā'keia qō'La Lā'gil.
 that his trap, take out he did it that her hand that woman.
 8 ALgiō'leXamx: "Lāx amtā'xō, mōxōgō'kō xitike tē'lx-Em. Āka
 She said to him: "Pass you will do you surpass them these people. Thus
 9 nai'kXa aLēngē'lukten LEMē'Xawaōt. Mōxōgō'kō ka'nauwē tē'lx-Em.
 I it caught me your trap. You surpass them all people.
 10 TEMē'xēqLax tēmxēLā'xō." Nē'k-im qix' iqi:ōā'lipx': "Iamō'kⁿta gō
 You a hunter you will be." He said that youth: "I shall carry you to
 11 intēā'lXam." Ateō'lXam qax uya'Xawōk: "Iamuxōnimā'ya
 our town." He said to her that his supernatural "I shall show you [to]
 12 Natē'tanuē." A'lta atēō'kⁿix gō iā'lXam. Atga'ē'lkelax tiā'colal,
 the Indians." Now he carried her to his town. They saw them his relatives,
 13 ka'nauwē nuxō'La-itx, ka iā'xka ayō'mēqtX.
 all they died, and he he died.
 Qantsi'x Lxqētā'kēma ka wiXt LE'gōn alGē'ē'lkelax Lk;āsks.
 How many years and again another one he saw her a boy.
 15 Nēkst Lā'mama qō'La Lk;āsks, nēkst Lā'naa, Lā'xanyam. Ka
 Not his father that boy, not his mother, his poverty. And
 16 iLanu'kstX qō'La Lk;āsks. Aklō'lXamx, qēc mank mā'qoa-il pōs
 small that boy. She said to him, if a little you large then
 17 ka'nauwē amuxō'kukō tgā'xēkLax. Nāket ē'ka aniō'lXam qix'
 all you surpass them the hunters. Not thus I told him that
 18 iā'nēwa Itē'tanuē. Tatē! atēcūxō'nēma tē'lx-Em. Manē'x
 the first one Indian. Behold! he showed me the people. When
 19 migēlō'yamx imō'lak, iā'mkXa-y- ē'mēcX miuegēlē'lx, ōnuā'Lēma
 you go hunting elk, only a stick you carry it in your paint
 20 ma-ilā'xo-iē qix' ē'mēcX." Iā'qoa-il nē'xax qix' ik;ā'sks. Iqōā'lipx'
 you will do it that stick." Large he got that boy. A youth
 21 nē'xax. A'lta nē'ktxam:
 he became. Now he sang:

"Anē'eketēc gō -y-ēeka -y-aniō'olXam qix' iā'nēwa;



"Not [int. part.] there thus I told him that first one;

||: "Atā'tē'la atinaxā'tēnēma Natē'tanuē. ||



"Behold! He showed me to them the Indians.

"Ané'eketcé gō-y- ē'eka-y- aniō'olXam qix- iā'nēwa. Atā'te'la."



"Not [int. part.] thus I told him that first one. Behold!"

WiXt nē'ktexam:

More he sang:

"Qēs ti'axi'tk, qēs ti'axi'tk, qik ē'qēna, qik ē'qēna pōs



"If what he re- members of olden times, if what he re- members of olden times, that orphan boy, that orphan boy [then]"

xoā'o aqiō'Li'a."



shall he is carried farther than others."

Aqigenō'tēn a'lta. Aqā'Lukⁿ Lq;ēyō'qxut, Lxōutē'atkama.
He was helped now. He was carried there an old man, he went to listen.

Lā'xēqLax ā'nqatē qō'La Lq;ēyō'qxut. ALxuwu'teatk qō'La
A hunter long ago that old man. He listened that

Lq;ēyō'qxut, aLxigelu'wutēatk qix- iē'ktexem. ALE'k'im qō'La
old man, he listened to him that singer. He said that

Lq;ēyō'qxut: "Ō amegigenō'tēn ilxā'k;aeke, atcē'Elkel iō'LEma.
old man: "O, help singing our boy, he saw it a supernatural being.

TqēqLā'x atcō'ekel." Qoā'nemi ayā'qxoya-ē nē'ktexem. AqLē'lax
The hunter he saw her." Five times his sleeps he sang. It was put on him

Lēnē'lōl. Lpē'lpel aqē'Lax qō'La Lēnē'lōl. Aqē'lax qix- ē'mēEX,
cedar bark. Red it was made that cedar bark. It was put that stick,

Lpē'lpel aqā'yax qix- ē'mēEX. Ā'yo-y- a'lta iā'wa k'ēa'la, gō
red it was made that stick. He went now there up river, to

kulā'yi ā'yō. Ē'ktexam ka ā'yuptek. A'lta atcē'Xatōa qix-
far he went. He sang and he went inland. Now he drove them those

imō'lakema. Ia'koa ilā'lXam ka oqōēlā'ētix- tiā'cōlal. ALE'k'im
elks. There his town and they were there his relatives. He said

Lē'Xat: "Imō'lak xix- ē'lxam." Atktō'egam tgā'Xalaitanema.
one: "An elk this it comes down to the beach. They took them their arrows.

Igō'n wiXt nē'lxam, igō'n wiXt nē'lxam, igō'n wiXt nē'lxam.
One more again it came down, one more again it came down, one more again it came down.

Aqiā'q'la. aqiā'q'la qix- imō'lekuma. Si'namōkst Lāl aqiā'q'la
They were counted. they were counted those the elks. Seventy were counted

ka niexE'Piomeqt. ALE'k'im Lq;ēyō'qxut: "lā'e mēi'kXiX, nēket
and they forgot [the num- ber]. He said an old man: "Let alone do them, not

iā'ma^c mektelā'xō. Lō'nas ia'xka Xiau ē'qtexam, tē'Xua't Xian
shoot do them. Perhaps he this one who sings, he drives this one,

imō'lekuma." Nixēnā'Xit qix- imō'lekuma gō qōā'p Lteuq eka
the elks." They stood these elks at near the water and

pāl nō'xōx qō'ta tēmā'ēma gō mā'Lnē. Ta'ke nē'lxam qix-
full got that prairie at seaward. Then he came down that

ē'qtexam. Ateō'egam qix- ē'mēEX. Goyē' atcā'yax ē'wa mā'Lnē
singer. He took it that stick. Thus he did it thus seaward

ē'wa Ltenq ka mē'nxi nixēnā'Xit qix- imō'lekuma ka ayō'kuiXa
thus water and a little while they stood these elks and they swam

iau'a mā'Lnē. Ka'nauwē² ayō'guiXa. Mā'Lnē ayō'yam ka
then seaward. All they swam. Seaward he arrived and

- 1 na-ixē/lqamx qix' iē'qtexam. A'/lta nix'E/La-it qix' imō'lekuma
he shouted that singer. Now they died those elks
- 2 ka'nauwē2. A'/lta aqigē/lxēm ē'wa maLxolā' nxitexā'x.
all. Now it was called thus landward the wind blew.
- 3 Ateige/lxēm qix' eiktexā'm. Ayō'miptek qix' imō'lekuma, cka
He called it that north wind. They drifted ashore those elks, and
- 4 pāl nē'xanē mā'lne gō-y- ē'lXam, Liā'malna-y- ē'lXam. A'/lta
full it got seaward at the town, seaward from it the town. Now
- 5 ā'tgELX tiā'colal. Qiā'x ayā'pXula, tex-i ia'xka aqiā'xex. Manē'x
they went his relatives. If its grease, then it it was cut. When
to the beach
- 6 iō'LlelExt ka iā'mka iā'qēō Lāq° aqē'xax. Pā'2LEma nō'xōx
lean then only its skin take off it was done. Full became
- 7 t'lōLē'ma, tgā'ōLēma tiā'colal. A'/lta ka'nauwē iqē'tak, manē'x
the houses, their houses his relatives. Now the whole year when
- 8 imō'lak atcē'kelo-ix, iā'mka-y- ē'mēcX atciō'cgamx cka
elk he went to hunt, only a stick he took it and
- 9 atca-iā'leqEmax. Ma'nix niga'ōmx imō'lak, ā'nqatē ayō'mēqtx.
he shouted. When he met it an elk, already it died.
- 10 Ateuxō'kokō ka'nauwē qtgā'xēqLax.
He surpassed them all hunters.

Translation.

A youth was in the habit of setting traps. He always killed bears. One year he had set his traps [as usual], and when he went to look after them [he heard] a woman crying in a trap. He reached her. Her hand was caught in the trap. She was a pretty woman. Her hair was brown, her feet and her hands were tattooed. He opened the trap and took her hand out of it. She said to him: "You will excel all the poeple. You have caught even me in your trap. You will be a great hunter." The youth said: "I shall carry you to our town." Thus he spoke to his supernatural helper. "I shall show you to the Indians." Now he carried her home. His relatives saw her and all died. He died also.

After many years another boy saw her. He had no father and no mother. He was poor. He was a small boy. She said to him: "When you have grown a little larger, you will excel all hunters. I did not tell the first Indian [not to show me] and behold, he showed me to the people. When you go elk hunting carry only a stick in your hand and paint that stick." The boy grew up and became a youth. Then he sang:

"I did not tell him thus, the first one, and behold, he showed me to the Indians.
I did not tell him thus, the first one. Behold!"

He also sang:

"If the orphan boy remembers what is told of olden times,
If the orphan boy remembers what is told of olden times,
He shall excel all others."

The people helped him singing. An old man was brought there who came to listen. He had been a hunter. He listened to the singer and said: "Oh, help our boy sing; he saw a supernatural being. He saw

the hunter spirit." He sang five days. Cedar bark was dyed red and put on him. A stick was painted red and given to him. Then he went up the river. He went a long distance. He sang when he was going into the woods. Now he drove the elk [toward the water]. His relatives had remained in the town. One of them said: "An elk is coming down to the water." They took their arrows. Another one came; again one and again one came. They counted them, but when they had counted seventy they lost the number. The old man said: "Let the elk alone; do not shoot them; perhaps the boy who sings is driving these elk." They stood near the water and the opening was quite full of them. Then the boy came down singing. He took that stick and pointed seaward to the water. The elk stood there a short while and then they swam seaward. When the boy came to the sea he shouted, and all the elk died. Now he called the wind to blow landward and a northerly wind arose. The elk drifted ashore, and the beach in front of the town was full of them. Now his relatives went down to the beach. They cut up only the fat ones. The lean ones were skinned merely. Then the houses of his relatives became full. Now, whenever he went to hunt elk, he carried only a stick, and shouted. As soon as an elk met him it died. He excelled all hunters.

PREGNANCY AND BIRTH.

- 1 Ma'nix alā'wan Lā'gil näket iū'Ltē alaō'ptitx. Kaw'iX ā'ngatē
When pregnant a woman not long she sleeps. Early already
- 2 alXE'lō'kux. ALXE'lō'kux, nau'i aLE'xaluktegux. ALgixELā'qL'exē.
she awakes. She awakes, at once she rises. She opens the door.
- 3 Ma'nix alō'pax näket alō'tXuitx go iqē'p'al. Nau'i alō'pax.
When she goes out not she stands in the doorway. At once she goes out.
- 4 Mā'nix alō'La-itx galā'wan, näket aqLgumō'tXuitx iau'a
When she sits down a pregnant one, not they stand near her there
- 5 iLā'kōtēX. Ma'nix alō'La-itx galā'wan, näket alXō'ketitx
her back. When she sits down a pregnant one, not he lies down
- 6 Lgölē'LE'XEmk ē'wa alXtē'qLgux. Ā'ka nupō'nemx. Ma'nix
a person thus across. Thus it is night. When
- 7 alXō'ketitx Lgölē'LE'XEmk ka iau'a-y- ē'Laqtq, iau'a-y- alā'wit
he lies down a person then there his head, there her feet
- 8 galā'wan. Manē'x aligā'omx ē'qxēL galā'wan, mō'keti
the pregnant one. When she arrives at it a creek a pregnant one, twice
- 9 alksikpenā'kux. Näket k^uLā'xani Lxāt^uetelt galā'wan;
she jumps across. Not outside she lies down a pregnant one;
- 10 tgā'k'ilau, taua'ltā tqē'wam aklā'x ōō'Lax. Näket qansi'x
it is her taboo, else sending disease he does to the sun. Not anyhow
- 11 ilak;ē'lxōt galā'wan, taua'ltā niLēLXō'Xuitx ilā'amcō Lā'Xa.
her necklace a pregnant one, else it is often around its its navel- her child
neck string
- 12 Näket qansi'x LE'Lakoalē, taua'ltā k;au nixā'telax ilā'amcō gō
Not ever her bracelet, else tied it is to it its navel-string to
- 13 Lā'keia. Näket aklē'tqamt Lmē'melōet galā'wan, näket i'kta
its arm. Not she looks at it a corpse a pregnant one, not anything
- 14 alGē'tqamt iō'meqtet. Tgā'k'ilau. Näket iq;ōalā's Lgē'tqamt;
she looks at it dead. It is her taboo. Not a raccoon she looks at it;
- 15 näket inanā'muke Lgē'tqamt; näket i'kta Lgē'tqamt
not an otter she looks at it; not anything she looks at it
- 16 giā'atēke galā'wan. Näket Lkeitpē'Xunil ikegō'matk
stinking a pregnant one. Not she blows it up a bladder
- 17 galā'wan. Näket i'kta ilXē'telax galā'wan, ma'nix L;ap
a pregnant one. Not anything she eats it a pregnant one, if found
- 18 aqiā'x. Tgā'k'ilau. Näket ō'q;ō-ix-inē alXē'telax. Näket
it is. It is her taboo. Not trout she eats it. Not
- 19 iq;ōanī'X alXē'telax. Tgā'k'ilau. Näket alXē'telax Lā'k'ikala,
steel head sal- she eats it. It is her taboo. Not he eats it her husband,
mon
- 20 ma'nix i'kta L;ap aqiā'x. Näket Lgituwa'qxēmeniL iq;ōalā'e
when something find it is done. Not he always kills it raccoon
- 21 Lā'k'ikala galā'wan. Näket LgaLk;atsXē'meniL ō'LE'Xaiū
her husband a pregnant one. Not he sings it a seal
- 22 Lā'k'ikala galā'wan. Näket Lkttē'nīL telalā'xuke Lā'k'ikala
her husband a pregnant one. Not he shoots them birds her husband
- 23 galā'wan. Näket LkLE'tqamt Lmē'melōet. Näket
a pregnant one. Not he looks at it a corpse. Not
- 24 Lgituwa'qxēminiL inanā'muke, taua'ltā igē'kekamē nexā'x. Ē'ka
he always kills it otter, else obtaining sickness it gets. Thus
by sympathy [the child]
- 25 iq;ōalā's. Ma'nix ē'Late!a nixā'telax Lk;āsk, q;ōā'p alō'meqtx
a raccoon. When its sickness comes to be on it the child, nearly it dies

- ka aLXEnō'yuwanEmx, ä'ka qigō nixEnō'yuwanEmx inanā'muke.
then it has a hard struggle before thus as it has hard struggle before the otter. 1
dying. dying
- Ä'ka wiXt LELä'lax; ä'ka wiXt iq; oala'e. Ige'kekamē nexä'x. Ma'nix
Thus also a bird; thus also a raccoon. Obtaining sickness it gets. When
ness by sympathy 2
- iä'xot Lk; up nexä'x iq; oala's ka ilä'xanaté ka Lk; up nexä'x ilä'xot
its eye squeezed it gets the raccoon and its life and squeezed it gets its eye 3
- qō'La Lk; äsks. Ma'nix acixelqē'lxalemx aqiä'owilXlx qix; iq; oala's,
that child. When it cries much it is struck that raccoon, 4
- ē'ka alXä'x qō'La Lk; äsks qigō q; oā'p alō'meqtx. Ma'nix alGä'xō
thus does that child if nearly it dies. When she eats it 5
- öp'lä'lō galä'wan, aLE'ktex Lä'Xa, nau'i alō'meqtx. Iō'Ltē
trout a pregnant one, it cries her child, at once it faints. Long 6
- alō'meqtx ka wiXt atetelatä'kux. Ka'nauwē L'alä'ma-y- ē'ka.
it is in a swoon then again it recovers. All days thus. 7
- Ē'Xtema-e la'ktē alō'meqtx aē'Xt oō'lax. Ma'nix atgalk; tsxē'max
Sometimes four times it faints one day. When he sings it 8
- Lä'k'ikala galä'wan o'lXaiü, ka'nauwē qō'La Lk; äsks nixle'lx
her husband a pregnant one a seal, all that child is burnt 9
- ē'lalä'a. ALilä'lētemx lteuq. Ma'nix alkeilpē'Xux galä'wan
its body. Then is in it often water. When she blows it up a pregnant one 10
[under its skin]
- ikegō'matk, guā'nesum acilpē'XuniL ilä'wan Lä'Xa. Ma'nix alGiä'x
a bladder, always it is blown up its belly her child. When she eats it 11
- galä'wan i'kta L; up aqiä'x, iä'xkati Lxoa'p nikē'x qix; i'kta L; up
a pregnant some- found it is done, there hole is in it that some- found 12
one thing
- aqiä'x, iä'xkatē Lxoa'p alXä'x qō'La Lk; äsks. Ma'nix aläō'ptit
it is done, there hole is that child. When she sleeps 13
- k'Lä'xanē galä'wan, q; oā'p aLE'qxtōmx, päl nexä'x ilä'wan
outside a pregnant one, nearly she gives birth, full it gets her belly 14
- Lä'owulkt. Alō'meqtx. Ma'nix alō'tXuitx iō'Ltē gō iqē'päl
blood. She dies. When she stands long in the doorway 15
- alGē'qemitx iau'a k'Lä'xanē, ä'ka alXä'x qigō aLE'qxtōmx eka LāX
she looks then outside, thus does when she gives birth and come 16
out
- alXä'x Lä'Xa, iō'Ltē LāX alXä'x Lä'Xa. Ē'Xtemaē alō'meqtx
it does her child, long come out it does her child. Sometimes she dies 17
- qō'La galä'wan, ē'Xtemaē alō'meqtx qō'La Lk; äsks. Ma'nix
that pregnant one, sometimes it dies that child. When 18
- iō'Ltē alXō'kstitx galä'wan, ä'ka alXä'x qigō aLE'qxtōmx.
long she lies down a pregnant one, thus she does when she gives birth. 19
- Ē'late'a nixä'telax iō'Ltē. Ma'nix alXō'ketitx Lgolē'lexEmk
Her sickness is on her long. When he lies down a person 20
- ē'wa Lä'cowit galä'wan, a'ta iau'a alōtē'qxLkuitx qō'La Lk; äsks.
then her feet a pregnant one, now then it lies across that child 21
- Manē'x alō'tXuitx Lgolē'lexEmk iau'a ilä'kōtēX galä'wan, ka
When he stands a person there her back a pregnant one, and 22
- iau'a alō'tXuitx qō'La Lk; äsks ma'nix aqlä'xtōmx.
then it stands that child when it is born. 23
- Ma'nix aLE'kxtōmx galä'wan, qoā'nem Lä'xanake goā'nesum
When she gives birth the pregnant one, five her stones always 24
- Lō'eko-it. Lxoa'p alGiä'x ēlē'e. Mōket Lqā'nake alGē'lx'guix qigō
she beats. Hole she makes it ground. Two stones she throws into where 25
- nalxoā'pē. A'ta alXk; ē'niakux ka'nauwē ē'lalä'a alqk; ē'niakux.
the hole. Now she ties it around herself all her body she ties it around 26
herself.
- A'ta alXalge'm'apgux gō qō'La Lqā'nake. Qoā'nemi alä'o-ix
Now she takes a steam-bath at those stones. Five her sleeps 27
- alXalge'm'apxax ka'nauwē L'alä'ma, ka'nauwē Lpō'lema. Ma'nix
she takes steam-baths all days, all nights. When 28

- 1 tSES aLxā/x qō/La Lqā/nake, a/Ita Lāq° aLā/x, a/Ita Lē/gōn
cold get those stones, then take out she does them, now others
- 2 aqē/LXtkoax. Ka'nauwē Lēalā/ma-y- ē/ka, ka'nauwē Lpō/lema-y-
she puts into it. All days thus, all nights
- 3 ē/ka. Ma'nix aLE/LXōl; ax aLxalGE'm'apgux aLkLō/k"ix Lā/xanake
thus. When she finishes she takes steam-baths she carries them the stones
- 4 gō mā/Lxolē gō nasp/lā'qē kja Lā/qjēLxap kja Lēta'mtket kja
to inland in hole of a tree and her coat and her tongue and
- 5 Lā/kXo-ilul kLlgē/luq. Aqtā/lutx tktē/ma qaX opō'nē, ōLā/ponē
her cedar-bark belt. It is given property that after-birth, her after-birth
- 6 kLE/qtōmx aqagEmgē/k'tix. Ēkukpu/p aqiā/lōtx, tkamō/sak
the one who has given birth it is paid. Short dentalia it is given, beads
- 7 aqLā/lōtx. LtLō/kti Li'ego-ic aqLaxaniā/kux qaX opō'nē. Ma'nix
it is given. Good mat it is put into that after-birth. If
- 8 nēket aqayamgē/k'tix qaX opō'nē ka mā'nxi ka aLō/mēqtx qō/La
not it is paid that after-birth and a little while and it dies that
- 9 Lk;āsks; aLEXēlalā/tax qaX opō'nē qō/La Lk;āsks. Ma'nix
child; it takes it back that after-birth that child. When
- 10 galā'wan, nāket aLKLā/ametx qLā'o-it Lteuq. Lā/mkXa tex'i
a pregnant one, not she drinks it one day old water. Only then
- 11 aqLō'tēpax, taua/Ita aLElgē'o-initx galā'wan.
it is dipped, else she is sick long the pregnant one.
- Ma'nix Lkā'nax aLE/kxtōmx, aqLugō/lemam Lē/Xat Lēā/gil,
When a chieftainess gives birth to a child, she is fetched one woman,
- 13 aLgilGENā/oxe-ē. Ē/Xtemaē amō'ketike aqtugō/lemamx.
she looks after her. Sometimes two are fetched.
- 14 AtKLō'egamx Lk;ācke ma'nix aqLā/kxtōmx. Iā'goa-il
They take it the child when it is born. A large
- 15 ikaLXE/lematk aqLē'tōtx Lk;ācke. At'lō'kti-y- oqōewē/qxē Lq;ōp
dish it is washed the child. A good knife out
- 16 aqē/Lxax ilā'ameō Lk;ācke. Aqokumagē/k'tēx qō'tae ta'nemeke
it is done its navel-string the child. They are paid those women
- 17 amō'ketike; anā' Lē/Xat Lēā/gil. Ā'ka Lk;āsks Lēā/gil, ā'ka
two; sometimes one woman. Thus child male, thus
- 18 Lk;āsks Lē/k'ala. Ilā'Lēlam Lēalā/ma Lā/k'ilau, ma'nix Lēā/gil,
child female. Ten days her taboo when a female,
- 19 qoā'nEM Lēalā/ma Lā/k'ilau ma'nix Lē/k'ala. Qoā'nEM Lēalā/ma
five days her taboo when a male. Five days
- 20 ma'nix Lē/k'ala ka algiā/x ixgē'wal Lā'mama. Ā'ka Lā'naa
when a male then he eats fresh food his father. Thus his mother
- 21 wiXt. Ma'nix Lēā/gil gilā'Lēlam Lēalā/ma ka algiā/x ixgē'wal.
also. When a woman ten days and they eat fresh food.
- Ā'ēXt ōkLEmē'n aqLā/x'tōmx ka aqō'xōkte lax tē'lx-EM.
One moon it is born then they are invited the people.
- 23 ALgō'xōkte!ax Lā'mama qō/La Lk;āsks. A/Ita aqLkeluwā'yutegux.
He invites them its father that child. Now they dance.
- 24 A/Ita aqLgelgō/xo-ilx tqā'cocinike Lā'Xawōk. LXoa/pLXoap aqtā/x
Now he is asked to do [his children his guardian. Holes are made work]
- 25 Lā'uteake. xigō Nagalā'mat gō tgā/k"Lil qō'ta-y- ē/ka.
its ears. Here at Katlamat there their custom this thus.
- 26 AqLā/Lgōl; ax LXoa/pLXoap aqtā/x Lā'uteake. Ē'natai mōket LXoa/p
They are finished holes are made its ears. On one side. two holes
- 27 aqLā/x ō/La-utean, ē'natai wiXt mōket. Aqawē/makuq tē'lx-EM;
are made in its ear, on the other also two. Presents are distributed [among] the people;
- 28 aqawigē/kxo-imx. ĒXt iqē'taq ka alō'tXuita Lk;āsks,
they are paid for dancing. One year and it stands the child,
- 29 alkeXō'tkakux. WiXt yul; t alxā/x Lā'mama. WiXt aLgō'xōkte!ax
it goes step by step. Again glad he gets its father. Again he invites them

tê'lx'Em, the people,	wiXt again	aqlkEluwa'yutegux they dance for it	Lā'Xa. his child.	WiXt Again	Lxoā'pLxoap holes	1		
aqtā'x he makes them	Lā'-utcake. its ears.	A'lta Now	qoā'nemi five times	Lxoā'p holes	a'ēXt one	ō'La-utca. its ear.	2	
Ia'koa Here	ā'nata on the other side	wiXt also	qoā'nemi. five times.	Ā'ka Thus	Lcā'gil, a female,	ā'ka thus	LE'k'ala. a male.	3
Lā'qoa-il Large	aLxā'x gets	Lā'Xa his child	Lkā'nax. the chief.	ALksaxLē'x It catches with the hook	uk;otaq;é'. suckers.			4
WiXt Again	q;oa'nq;oan glad	aLxā'x gets	Lā'mama. his father.	WiXt Again	aLgō'xuqte'ax he invites them			5
tê'lx'Em. the people.	WiXt Again	nuxuiwā'yutekux. they dance.	WiXt Again	aqawigē'kxo-imx they are paid for dancing	ka'nauwē. all.			6
WiXt Again	pāt really	Lā'qoa-il large	aLxā'x. It gets.	ILā'ma ^c Shooting it	aLgē'telax does it to it	LElā'fax. a bird.		7
WiXt Again	aqō'xuqte'ax they are invited	tê'lx'Em. the people.	WiXt Again	ik;uanō'm a potlatch	aqē'Lxax. is made.			8
Nuxuiwā'yutekux They dance	tê'lx'Em. the people.	WiXt Again	aqawigē'qxo-imx they are paid for dancing	ka'nauwē. all.				9

Translation.

When a woman is with child she does not sleep long. She awakes early in the morning and arises at once. She opens the door. She does not stay in the doorway, but goes out at once. When a woman who is with child sits down, nobody must stand back of her and nobody must lie down crosswise [at her feet]. It is the same at night [when she lies down]. When a person lies down near her, his head must point in the same direction as her feet are turned. When she comes to a creek she jumps across twice. She does not lie down outside the house, else the sun would make her sick. It is forbidden. She does not wear a necklace, else the navel-string would be wound around the child's neck. She does not wear bracelets, else the navel-string would be tied around the child's arm. She does not look at a corpse. She does not look at anything that is dead. It is forbidden. She does not look at a raccoon nor at an otter. She does not look at anything that is rotten. She does not blow up a [seal] bladder. She does not eat anything that has been found. It is forbidden. She does not eat trout nor steel-head salmon. It is forbidden. Her husband does not eat anything that has been found. He does not kill raccoons. He does not singe seals. He does not shoot birds. He does not look at a corpse. He does not kill otters, else the child would get sick by sympathy. It is the same with the raccoon. When the child should fall sick and nearly die it would have a hard struggle against death, like the otter. It is the same with a bird or a raccoon. It would obtain sickness by sympathy. When a raccoon's eye is squeezed out [by the husband of the woman who is with child] the child's eye would be squeezed out. When the raccoon cries much on being struck [with a stick] the child will do the same when it is near death. When a woman who is with child eats trout, her child will faint whenever it cries and recover

only after a long time. This will happen every day, sometimes it may faint four times a day. When her husband singes a seal, the child's body will be burnt all over. It will have blisters. When she blows up a [seal] bladder, the child will always have winds. When she eats anything that was found and there is a hole in it [eaten by birds or other animals], the child will have a hole at the same place. When she sleeps outside of the house, and it is nearly time for her child to be born, her belly will be filled with blood and she dies. When she stays a long time in the doorway and looks out of the house, the child will do the same when it is being born. It will take long for the child to be born. Sometimes the woman will die; sometimes the child. When a woman who is with child stays in bed long, she will do the same when she gives birth to the child. When anybody stands back of her the child will be born feet first.

When she gives birth to the child, she always heats five stones. She makes a hole in the ground and throws two stones into it. Then she ties her blanket around herself and takes a steam-bath over these stones. Five days and nights she takes steam-baths all the time. When the stones get cold she takes them out of the hole and puts others into it. She does so day and night. After she has finished her steam-bath she takes the stones inland and places them in the hollow of a tree with her coat, her tongs and her cedar-bark belt. The after-birth receives presents—short dentalia and beads. If this is not done the child dies after a short time. Then the after-birth takes it back. A woman who is with child does not drink water that has been standing [in a vessel] a day. She drinks only water that has just been taken from the river, else she will be sick for a long time.

When a chieftainess gives birth to a child a woman is called to look after her. Sometimes two are called. They take the child when it is born and wash it in a large dish. They take a good knife and cut its navel-string. Then the two women are paid; sometimes it is only one woman. It is the same with a male and with a female child. When the child is a girl the taboos extend over ten days; if it is a boy, they extend over five days. When it is a boy the father and the mother may eat fresh food after five days. If it is a girl they may eat fresh food after ten days.

One month after the birth of the child the people are invited by the father of the child. Now they dance. Now a man who has a guardian spirit [who helps him to understand] children, is asked to practice his art on the child. Then its ears are perforated. This is the custom of the Katlamat. They finish perforating its ears. Two holes are made in each ear and presents are distributed among the people. They are paid for dancing [for the child]. After a year, when the child begins to stand and to walk, the father becomes again glad and invites all the people, who dance for the child. Its ears are again perforated. Now five holes are made in each ear. This is done with both boys

and girls. When the chief's child grows up and [first] catches fish with a hook, the father is gladdened again and invites the people. They dance, and all are paid for dancing. When the child becomes really large and shoots [the first] bird, he again invites the people. He gives a potlatch, and the people dance. Again all are paid for dancing for the child.

Notes.

Other taboos and beliefs.—When a woman gives birth to a child out of doors, this will be a reproach to her child throughout life. Her husband is allowed to be present during her confinement.

The father must not go fishing for ten days nor do any work that requires his going out on the water. He must not go hunting, but he may gather wood. If the child is a boy this rule holds for five days only. If a sick person is in a house where a woman is about to be confined, his bed is surrounded with mats so that he cannot see the woman.

There is a certain guardian spirit which enables its possessor to understand the cries and the cooing of babies. The child may tell him where it came from. It may say: After four days I shall go home; then it will die after four days. This spirit informed us that the land of the children is in sunrise. If a child in a family dies and another one is born later on to the same family, it may be the same child which returned. Sometimes, if it died after its ears had been perforated, the new-born child will have its ears perforated. Old people cannot return as new-born infants.

PUBERTY.

- Ma'nix Lā'gil Lā'Xa Lkā'nax, ma'nix guā'nsum ē'Late!a Lkā'nax
When a girl his child a chief, when always his sickness the chief
- 2 ka yugōē' ilā'qa-il Lā'Xa Lkā'nax, Lq; tā'plix. Lā'Xa Lkā'nax,
then thus [about its large- his child the chief, an immature girl his child a chief,
10 years] ness
- 3 ka ik; uanō'm aLgē'lgax, aqLgā'xôL; kux Lq; elawulXā'Em.
then potlatch he makes, she is pretended to be menstruant for the
first time.
- 4 AqLgEluwā'yutekux. Qoā'nemi atgā'o-ix nōxuiwā'yutekux ka
They dance. Five times their sleeps they dance and
- 5 aqawigē'qxo-imx.
they are paid for dancing.
- Ma'nix aLq;elā'wulax Lā'Xa Lkā'nax, a'lta aqLō'peōtxax.
When she is menstruating his daughter a chief, no 7 she is hidden.
- 7 Lā'mkXa LēXā'tka Lā'gil aLgilgēna'oxoē. K; au'k; au aqLE'telax
Only one only woman looks after her. Tied it is to her
- 8 Lēuē'lōL gō Lā'pōtē, gō Lā'cowit, aqLE'lgil'ōx Lēuē'lōL. Ē'Xtemaē
cedar bark to her arm, to her leg, it is tied around cedar bark. Sometimes
her waist
- 9 qoā'nemi alā'o-ix, ē'Xtemaē iā'lēlamē alā'o-ix, ē'Xtema-ē la'ktē
five times her sleeps, sometimes ten times her sleeps, sometimes four times
- 10 alā'o-ix, ē'Xtemaē txā'mē alā'o-ix niket alXLXE'lemax. A'lta
her sleeps, sometimes six times her sleeps not she eats. Now
- 11 aqō'xukte!ax tē'lx-Em. Ik; uanō'm aqē'lgax Lq; elā'wulX. Qoā'nemi
they are invited the people. Potlatch is made for her the one menstru-
ating for the first time. Five times
- 12 alā'o-ix aqLō'peutx. A'lta Lāq aqLāx, a'lta Lā'qlaq aqLE'lxax
her sleeps she is hidden. Now take out she is done, now take off it is done
- 13 qō'La kTigē'luq. A'lta ā'telaxta tqōqoā'itela k; au'k; au
that what is tied around her waist. Now they next strings of short dentalia tied
- 14 aqte'telax gō Lā'potē k; a gō Lā'cowit. A'lta it!ā'leqama aqile'lgil'ōx.
they are to them at her arms and at her legs. Now a buckskin strap is tied around
her waist.
- 15 Pōc a'lta guā'nsum aqile'lgil'ōx iā'k; amōnaqē iaō'ya, tex-i Lāq^u
If now always it is tied around a hundred days, then taken off
her waist
- 16 nē'lxax qix. it!ā'leqama. A'lta alKlōmē'nagux Lq; ēyō'qxut. A'lta
it is that buckskin strap. Now she washes her face an old woman. Now
- 17 Lē'gun Lē'Xat Lq; ēyō'qxut ūnowā'LEma aLgā'telax. A'lta
another one old woman paint she does her with it. Now
- 18 aqLE'lteamx; Lq; ēyō'qxut aLkLE'lteamx. AqLē'lgol'Ex ka'nauwē.
she is combed; an old woman combs her. It is finished all.
- 19 Aqawigē'kxo-imx qō'tac tē'lx-Em. A'lta aqāgumgē'k^utix qō'tac
They are paid for dancing those people. Now they are paid those
- 20 tq; ēyō'qtike tā'nemeke. A'lta wiXt aqLō'tgEX qō'La Lq; elā'wulX.
old ones women. Now again she is put away that one menstruant
for the first time.
- 21 IxElā'ima ēLā'xēpal. Gō kulā'yi ē'qxēL ka iā'xkati alXō'la-itx.
Another one her door. At far creek and there she bathes.
- 22 Quinun Lā'Lē ayaō'ēxē nāket algi'ax ixgē'wal. WiXt aLq; elā'wulax,
Fifty her sleeps not she eats fresh food. Again she is menstruant,
- 23 ilā'mōket alK; elā'wulax. WiXt ā'ka aqLā'x. WiXt ik; uanō'm
the second time she is menstruant. Again thus it is done. Again a potlatch

- algiā/x Lā/mama. Nāket qa'nsix alxekō/mitx Lq;ēlā/wulX. Nēket
he makes her father. Not anyhow she warms herself the one menstruant for the first time. Not 1
- qa'nsiX alqtā/qamitx tē/ix'em. Nāket qa'nsix igō'cax algiā/qamitx,
anyhow she looks at them people. Not anyhow the sky she looks at it, 2
- nāket qa'nsix tgōxoō'ma alktō'pialxax. Tgā'k'ilau. Ma'nix igō'cax
not anyhow berries she gathers them. It is her taboo. When the sky 3
- algiā/qamitx Lq;ēlā/wulX, guā'nēsum iā'q;atxala nē'xelaX igō'cax.
she looks at it the one menstruant for the first time, always its badness comes to be on it the sky. 4
- Ma'nix tgōqoō'ma alktō'pialx Lq;ēlā/wulX, guā'nēsum ēmēlā/kuilē
When berries she gathers the one menstruant for the first time, always rainy weather 5
- nēxā/x. Iā'xkatē Lā'qxoēlul qul alklā'owix gō-y- ē'makte. Iā'xkatē
it gets. There her cedar-bark hang she does it on it on a spruce tree. There 6
- nē'xēa-ōx. Iā'k;amonaqē alā'o-ix Lq;ēlā/wulX, tex'i algiā/x ixgē'wal,
it dries. One hundred her sleeps the one menstruant then she eats it fresh food, 7
- tex'i alktō'pialxax tgōqoē'ma, tex'i alxekō/mitx.
then she gathers berries, then she warms herself. 8
- Ma'nix qā'xēwa nōgola'yax, aqlō'k'ix Lq;ēlā/wulX. Nāket
When somewhere they move, she is carried the one menstruant for the first time. Not 9
- alqlē/wategux cka aqlō'ctxōx gō ikani'm. Nāket alalō'tXuitx
she paddles and she is carried on into the canoe. Not she stands in water 10
- Lteuq, gō-y- ē'mal Lteuq. Kā pō'lak'xi ka alx'ō'tamx Lq;ēlā/wulX.
water, in salt water water. And she goes to bathe the one menstruant for the first time. 11
- Alguxōgō'kux telalā'xuke, ka'nauwē l'alā'ma-y- ē'ka. Ma'nix
She is superior to the birds, all days thus. When 12
- tā'newatike telalā'xuke noxo-eō'legulx, aqlxgā'legulx Lq;ēlā/wulX,
they first the birds rise, they are superior to her the one who menstruates for the first time. 13
- ka nāket iō'lqtē ilā'Xanatē. Ma'nix ka'nauwē-y- i'ka tlayā'
then not long her life. When all things good 14
- algiā/x Lq;ēlā/wulX, a'lta Lq;ēyō'qxut alxā'x, tex'i alō'mēqtx.
she does the one who menstruates for the first time, now old she gets, then she dies. 15
- Mó'keti alq;ēlā/wulax ka alē/LXōl;ax. A'lta ma'nix alqlā'Xitx,
Twice she is menstruant then she finished. Now when she is menstruant, 16
- nan'i k'lā'xanē alō'-ix. Qoā'nemi alā'o-ix lklā'Xit ka wiXt
at once outside she goes. Five times her sleeps she is menstruant then again 17
- alō'p'x. Ka'nauwē lklmēna'ke ē'ka alklā'Xitx nau'i alō'pax.
she enters. All months thus she is menstruant at once she goes out. 18
- Anā' lā'kti alā'o-ix k'lā'xani. Nāket gle'tqamt gē'late'la lklā'Xit.
Some- four her sleeps outside. Not she sees him a sick one a menstruant woman. 19
- Ma'nix ē'late'la lgōlē'LEXemk, gō kulā'yi t'lōl alktā'x lklā'Xit.
When his sickness a person, at far a house she makes the menstruant woman. 20
- ē'ka Lq;ēlā/wulX. Nēket lklē'tqamt Lk;āskx Lq;ēlā/wulX. Ma'nix
Thus one menstruating for the first time. Not she looks at it a child one menstruating for the first time. If 21
- lklā'Xit algiā'x itā'k;ētenax nauwā'itk, a'lta pāx noxō'x;
a menstruant eats what he caught [in] net, now unlucky it becomes; 22
- qē'xteē itā'tuk'qtX nauwā'itk, tate'a pāx noxō'x. ē'ka-y- i'kXik.
intending successful the net behold! unlucky it gets. Thus a hook. 23
- Ma'nix algiā'x ēnā'qxōn lklā'Xit, qē'xteē iā'tuk'qtX i'kXik,
If she eats it a surgeon a menstruant intending successful the hook 24

- 1 tate!a pāx nēxā'x. Qiā'x qui'nēmi aLā'oix LkLā'Xit tex'ī algiā'x
behold! unlucky it gets. If five days menstruant then she eats
- 2 ixgē'wal. Ma'nix ilā'k;ēwulal LkLā'Xit nāket ilxē'telax Lk;ācke; ē'ka
fresh food. If the berries which the menstru- not it eats them a child; thus
she picked ating woman
- 3 gē'Late!a ma'nix ilā'k;ēwulal LkLā'Xit, nāket ilxē'telax gē'Late!a.
a sick person if the berries which the menstru- not he eats them the sick one.
she picked ating woman,
Ma'nix nīket Lā'mama Lkā'nax Lā'Xa, ka Lā'tata ik;oanō'm
When not her father a chief his daugh- then her mother's a potlatch
ter, brother
- 5 aLgē'lgax. Anā' Lā'mōtX ik;oanō'm aLgē'lgax; anā' Lā'lak
he makes it for Some- her father's a potlatch he makes it for her; some- her father's
her. times brother times sister
- 6 ik;oanō'm aLgē'lgax; anā' Lā'q;otxa ik;oanō'm aLgē'lgax
a potlatch she makes it for some- her mother's a potlatch she makes it
her; times sister for her
- 7 Lq;ēlā'wulX. Ma'nix nēket ō'xoē Lā'ktēma Lgōlē'lexEmk, a'lta
the one menstruating When not many dentalia a person, now
for the first time.
- 8 eka alktugō'lemamx tē'lx'Em. Nāket nioxw-wā'yutekux eka
and they fetch them the people. Not they dance and
- 9 aqlā'qamitx Lq;ēlā'wulX. Aqawē'makux kanauwē' qō'tac tē'lx'Em
they look at her the one menstruating Presents are distrib- all those people
uted among them
- 10 ktkLā'qamitx qō'la Lq;ēlā'wulX. Nāket ō'xoē tktē'ma aqtawē'makux.
who looked at her that the one menstruating Not many dentalia are distributed.
for the first time.
- 11 Ē'ka wiXt mō'ketē aLq;ēlā'wulX, mō'ketē aqawē'makux tē'lx'Em.
Thus also twice she is menstruant twice presents are distrib- the people.
uted among them

Translation.

When a chief who is continually sick has a daughter about ten years old and not yet mature, he makes a potlatch and pretends that she is menstruant for the first time. The people dance five days and are paid for dancing.

When a chief's daughter is menstruating for the first time, she is hidden [from the view of the people]. Only an [old] woman takes care of her. Cedar bark is tied to her arms [above the elbows and at the wrists], to her legs, and around her waist. She fasts sometimes five days, sometimes ten days, or four or six days. Now the people are invited and a potlatch is made for the girl. She remains hidden five days. Now she is taken out [of her hiding place] and the cedar bark which is tied around her [arms, legs, and waist] is taken off. Then strings of dentalia are tied around her arms and legs, and a buckskin strap is tied around her waist. This remains tied around her for one hundred days, then it is taken off. Now an old woman washes her face. Another old woman paints her; still another one combs her. When this is finished the people are paid for dancing for her. Now these old women are paid and the girl is hidden again. She has a separate door. She bathes in a creek far [from the village]. For fifty days she does not eat fresh food. When she is menstruant for the second time her father gives another potlatch. She must not warm herself. She must never look at the people. She must not look at the sky, she must not pick berries. It is forbidden. When she looks at the sky it becomes

bad weather. When she picks berries it will rain. She hangs up her [towel of] cedar bark on [a certain] spruce tree. The tree dries up at once. After one hundred days she may eat fresh food, she may pick berries and warm herself.

If the people move from one place to another, she is carried into the canoe. She must not paddle and is carried on the back into the canoe. She must not step into salt water. When it is night she must go to bathe. She must rise earlier than the birds. If the birds should rise first she will not live long. If she does everything in the right way she will get old before she dies. After her second menses [these customs] are finished. Later on, when she is menstruant, she goes out of the house and comes back after five days. Every month when she is menstruating she goes out at once. Sometimes she stays outside four days. No sick person must see her. When a person is sick she makes a house for herself far away. The same is done by a girl menstruant for the first time. The latter must not look at children.

When a menstruant woman eats fish that was caught in a net, the net becomes unlucky. If the people try to catch fish in the net, they find that it has become unlucky. It is the same with a hook. When she eats sturgeon, and the people try to catch sturgeon with that hook, they find that it has become unlucky. After five days she may eat fresh food. Berries which she has picked must not be eaten by children or sick persons.

When a girl who is menstruant for the first time has no father, then her mother's brother gives a potlatch for her. Sometimes her father's brother, or her father's sister or her mother's sister will make a potlatch for her. If anybody has not many dentalia the people are invited. They do not dance, but look at the girl. Presents are distributed among them. Not many dentalia are distributed. In the same way presents are distributed among the people when she has her second menses.

MARRIAGE.

- Ma'nix ēXt gitā'leXam tq;ēx alKLā'x Lēā'gil gō-y. ēXt ē'leXam,
 When one people of a town like they do it a woman in one town.
- 2 ka atktō'cgam tgā'Xamōta ka'nauwē Lā'cōlal LE'k'ala, ka atgē'x
 then they take it their property all his relatives the man, then they go
- 3 ē'k'it atgiā'xōmx. AqLō'kux LEunā'yucX. Aqtō'tgEX tgā'ktēma
 buying they do. They are sent messengers. They are kopt their dentalia
- 4 tē'lx'Em; ka nuxō'gux. Nuxō'gux gā'tamel. A'lta pā'apa atetā'x
 the people; then they go home. They go home they who went Now divide he does it
 to buy.
- 5 ē'team qaX ōō'kuil qō'ta tkamō'ta ka'nauwē gō tiā'cōlal.
 her father that woman that property all to his relatives.
- 6 A'lta t'layā' aktā'x tgā'ktēma qaX ō'kXua ōō'kuil. A'lta
 Now good she makes them her dentalia that her mother woman. Now
- 7 nōxuē'tXuitegux. A'lta aqō'k'ix gō ēXt ē'leXam qigō
 they make themselves ready. Now she is brought to one town where
- 8 aqōmēlā'lemx. Nuxuigē'qtc'lamx. Aqā'ktēlamx qaX ōō'kuil.
 she was bought. They bring the bride to the groom. She is brought as bride that woman.
 to the groom
- 9 WiXt aqaxiktegō'mamx. Ma'nix mē'nux'ka qō'ta ē'k'it aqtā'x,
 Again she is brought to him. When [for] a little one that buying a wife it is done,
- 10 wiXt aqLō'kXux LEunā'yucX. WiXt aqā'gilgē'x'wa-y. ō'mēl.
 again they are sent messengers. Again it is added to it purchase money.
- 11 A'lta wiXt atktō'tx tgā'ktēma tē'lx'Em. A'lta ā'yip'lē. WiXt
 Now again they give their dentalia the people. Now it is right. Again
 them away
- 12 aqtō'tx atcē'xikē tē'ltkēn. A'lta noxoē'la-itx tē'lx'Em k'ulā'xanē.
 they are given away several slaves. Now they stay the people outside.
- 13 AtuXulXā'nakōx tgā'okke. A'lta nuxuiwē'yutekux tgā'cōlal qaX
 They put them on their blankets. Now they dance her relatives that
- 14 ōō'kuil. Nugō'texamx. A'lta nuxō'wax tē'lx'Em ē'wa qō'tac
 woman. They sing conjurers' songs. Now they run the people thus [to] those
- 15 ē'natai ōxoēlā'itx. Aqugugē'Latatekō. Lā'qlaq aqtō'xōx ka'nauwē
 on the they are. They are taken off [their blankets]. Take off they are done all
 other side
- 16 tgā'okke. Lō'nē aqugugē'Latatekux, ē'Xtēmaē la'ktē
 their blankets. Three times they are taken off, sometimes four times
- 17 aqugugē'Latatekux. A'lta uē'Xatk aqā'x. Tktē'ma uē'Xatk
 they are taken off. Now a road it is made. Dentalia a road
- 18 aqtā'x. Uē'Xatk aqā'x ē'wa x'ix ē'k'ala tiā'cōlal. Aqlā'gōl; EX
 is made. A road is made thus this the man his relatives. It is finished
- 19 qaX uē'Xatk. A'lta aqō'ctxōx qaX ōō'kuil. Aqank; ē'Liteax,
 that road. Now she is carried that woman. A blanket is pulled over
 on back her head.
- 20 nūket ei'qōex'ī egā'xōet. Aqtōtē'naōx t'ōkke. Lōn aqtōtē'naōx.
 not it is seen her face. They are laid down blankets. Three are laid down.
- 21 ē'Xtēmaē mōket aqtōtē'naōx. ALgō'ctxōx Lēā'gil qaX ōō'kuil.
 Sometimes two are laid down. She carries her on a woman that woman.
 back
- 22 A'lta aqLgumgē'k'utix qō'la qlgē'ctxōx. Aqtā'tēlutxax tktē'ma.
 Now she is paid that the one who carried They are paid to her dentalia.
 her on her back.

- Alā'tēwa k'ēā'xali alGā'x ilā'etxul. Aqtā'telotx t'lōkke. Alā'tēwa 1
Again up she makes her load. She is given blankets. Again
- k'ēā'xali alGā'x. Ō'xuit tkamō'ta aqtē'telotx qō'La lGē'etxox. 2
up she makes her. Much property is given to her that the one who carried her on her back.
- Tex'i alGōlā'etamitx gō qō'ta t'lōkke, k'ēaxala'. A'lta aqtō'qlx 3
Just she puts her down on those blankets, up. Now they are carried to her
- tkte'ma. Atktō'qlx tgā'colal qaX ōō'kuil. A'lta k;u'tk;ut aqtā'x 4
dentalia. They carry them her relatives that woman. Now tear they are done
- gō LE'k'aqtq. Ō'qxuqst aqā'lax. AqtikXā'tkoax qix' ē'k'ala 5
on her head. Her louse is made on her. They are put on his head that man
- tkte'ma. Tiā'colal atktikXā'tkoax. Ō'yaqet aqā'ilax. A'lta 6
dentalia. His relatives they put them on his head. His louse is made on him. Now
- aqtō'kuiptekax tk'ē'wulelql. ALuxupō'nax tgā'colal qaX ōō'kuil. 7
it is carried up to her food. They carry it to her her relatives that woman.
- Tā'cka qō'tac ō'XuiGē'Xiwx, tā'cka aqtā'witx qō'ta tk;ē'wulelql 8
They those they help, they they are fed, that food
- qō'La lGā'pōna. Pā'apa aqtā'x qō'La lGā'pōna. A'lta 9
that it is brought to her. Divide it is done that what is brought to her. Now
- nuxumayā'mitx tgā'colal qaX ōō'kuil. Ma'nix itā'lēlam tpaci'ci-y 10
they return the purchase money her relatives that woman. When ten blankets
- uyā'wa, kstā'xtkin alX'mō'yamitx. Ma'nix qōā'nem uyā'wa ilā'kit, 11
her expenditure, eight they refund them. When five her expenditure, her price of purchase
- lakt uyā'wa niLX'mō'yamitx. Ma'nix ē'xauwit alUXupō'nax, 12
four her expenditure, they refund it. When much food is brought her,
- a'lta wiXt ē'k'it aqiā'wix. WiXt aqtā'witx tkamō'ta. A'lta wiXt 13
now again buying a wife is done. Again they are given property. Now again
- nuxumayā'yamitx. 14
they return it.
- Lā'xka Lā'qōkein, Lā'xka ē'k'it alGē'telax. Ma'nix Lā'kil 15
Those are relatives of a married couple, they buying wife they did it to them. When a woman
- Lā'qōkein, kanamō'ketike tā'nemeke Lā'qōqcin Lā'xka ē'k'it 16
married couple's relative, both women married couple's relatives they buying wife
- alGē'telax. 17
they did it to them.
- Ma'nix alE'kxtōx lGā'cinEma-il; ma'nix aqlō'mēqt Lā'Xa, 18
When she gives birth to a child, their relative married in a foreign village, when it dies her child,
- atellō'tx qaX ōō'kuil ē'team LELā'ētix. Ma'nix nēket LELā'ētix. 19
he gives him that woman her father a slave. When not a slave
- ka ikani'm ateiū'tx. Lkū'nixē atelā'x. Ma'nix alō'ix 20
then a canoe he gives it. Paying indemnity for the loss of a child he does him. When she goes
- alXelk;ē'wulalemamx alXgō'mamx, a'lta ka'nauwē algiō'makux 21
she goes to gather roots or berries she reaches her now all she gives food in dishes
- ilā'k;ēwula. Tā'cka qō'tac tklumelā'lemx, tā'cka ka'nauwē 22
what she had gathered. They those they bought her, them all
- alGauwē'emx. Ka'nauwē Lqitā'kēma-y ē'ka, ma'nix alXelk;ē'wula- 23
she feeds them. All years thus, when she goes to gather roots
- lemX qō'La Lā'kil.
or berries that woman.

- Ma'nix aLō'mEq̄t Lā'k'ikala, a'lta gō Liā'wuX q̄iX ē'k'ala
When he dies her husband, now to his younger brother that man
- 2 aqLō'cgam qō'La Lā'gil. Ma'nix nāket Liā'wuX qix' ē'k'ala, ka gō
she is taken that woman. When not his younger brother that man, then to
- 3 Liā'mama aqLō'cgam Lā'kil. Ma'nix k;ē Liā'mama qix' ē'k'ala, ka
his father she is taken the woman. When no his father that man, then
- 4 gō Liā'ieX aqLō'cgam qō'La Lā'kil. Ka ā'yip'ē tiā'cōlal ē'tamxte.
to his relative she is taken that woman. Then right his relatives their heart.
- Ma'nix ē'k'it aLgiā'x Lq;ōā'lipX aqL'laguē'gux Lā'xamōta.
When buying a wife he does it a youth it is refused his property.
- 6 Mō'keti qē'xteē-y. ē'k'it aLgiā'x aqL'laguē'gux Lā'xamōta. Ē'Xtemaē
Twice trying buying a wife he does it it is refused his property. Sometimes
- 7 Lō'nē qē'xteē-y. ē'k'it aLgiā'x. ALXalk;EmLuwā'kutegux. Teā'2xēL
three times trying buying a wife he does it. He hides for her in the woods. Several times
- 8 ka L;ap alKLā'x gō kō'lx'ē. A'lta alKLungō'mitx. ALaLge'ldax,
and find he does her in in the woods. Now he carries her away. She leaves them for his sake.
- 9 naxe'ldax qaX ōēō'kuil. AqLōnā'xLategux Lā'kil. AtKLōnā'xLategux
she leaves that woman. She is lost the woman. They lost her
- 10 Lā'cōlal. NaeLā'xo-ix'tx qaX ōēō'kuil nā'xelta. Atgē'ix tgā'cōlal.
her relatives. They learn about her that woman she left. They go her relatives.
- 11 Ma'nix tgā'xk;unake, atgē'ix ka'nauwē. AqōLā'tamx. Atgā'yamx
When her elder brothers, they go all. They go to take her back. They arrive
- 12 tgā'cōlal gō qaxē' nakē'x. AqōLā'tax. Aqō'k'u'x. NuXō'gux
her relatives at where she is. She is taken back. She is carried. They go home
- 13 tgā'cē'al. Aqō'k'u'tamx. Teā'xēL aya-ō'ixē, ā'nqatē wiXt naxe'ltax.
her relatives. She is brought home. Several days, already again she leaves.
- 14 WiXt ia'xka na-igē'ltax. WiXt aqōLā'tamx, atgē'ix tgā'cōlal.
Again to him she leaves for his sake. Again they go to carry her back. They go her relatives.
- 15 Teā'xēL aya-ō'ixē, wiXt naxe'ldax. A'lta iā'c aqē'x. Ē'Xtemaē
Several days, again she leaves. Now let alone she is done. Sometimes
- 16 Lō'nē aLXe'ldax Lā'kil ka iā'c aqLā'x. A'lta nāket ō'Xuē-y.
three times she leaves the woman and let alone she is done. Now not much
- 17 ē'k'it aqē'lgax, mē'nx' ka tkamō'ta-y. ē'k'it aqte'lgax. WiXt
buying it is done to her, a little only property buying a wife is done to her. Again
- 18 aqLaxo-iktegō'mamx. Ka'nauwē tgā'cōlal atgē'ix qaX ōēō'kuil.
they are married. All her relatives they go that woman.
- 19 Aqaxiktegō'mam. Ma'nix nēket Lā'xamōta Lē'k'ala eka kā'ltac
She is married. When not his property the man and only
- 20 aLō'p'lx gō Lā'qex'. A'lta aLgiōgonā'oxōē t'lōL gō Lā'q'six'.
they enter at his father-in-law. Now he looks after it the house at his father-in-law.
- 21 ALgiagēna'ōx ōēō'leptekix. ALxelalā'guya-itx gō ka'nauwē Lā'cōlal
He looks after it the fire. He always catches salmon to all her relatives
- 22 Lā'k'ikal.
his wife.
- Ma'nix aqLE'Legamx Lā'k'ikal LgōLē'leXEmk, a'lta-y. ō'Xuē
When she is carried away his wife a man, now many
- 24 t'lē'eltkēu ēqā'tēm aqte'telax, ka it'lō'kti nē'xax ē'lamxte. Ma'nix
slaves paying in-demnity it is done, and good gets his heart. When
- 25 nāket iqā'tēm aqū'telax ka alK;ē'tēnax. Ma'nix nēket L;ap alKLā'x
not paying in-demnity it is done and he kills him. When not find he does him

qō'La	Lā'k'ikal	klklxē'cgam,	ka	Lā'icX	aLLā'wa'ox	qō'La	LE'k'ala.	1
that	his wife	who carried her away,	and	his rela- tive	he kills him	that	man.	
LE'k'Emaua	aLxā'x.	Aqlge'nuax	Lā'icX	qō'La	klgōxogē'cgamx.			2
Taking revenge on a relative of an evil doer	he does it.	A relative of an evil doer is killed in revenge	his relative	that	who carried her away.			
A'lta-y-	ōkumā'La-it	nē'xax.	Ē'ka	wiXt	Lā'pLau	aqlō'cgamx,	wiXt	3
Now	a family feud	it gets.	Thus	also	a dead brother's wife	she is taken away,	also	
iqā'tēm	aqē'telax	ka t'ayā'	nē'xax	ē'Lamxtc.				4
paying in- demnity	it is done	and good	gets	his heart.				

Translation.

When a man of one town likes a girl of another town his relatives take [part of] their property and go to buy her. They send messengers. The [girl's relatives] keep the dentalia [which have been sent them] and the messengers go home. Now the girl's father divides that property among all his relatives. Now her mother prepares her dentalia and the people make themselves ready. They bring her to the town where the people live who have bought her. They bring the bride to the groom. When they had given a small amount only in payment, they add to the purchase money, giving more dentalia and several slaves to her father. Now the [amount paid] is sufficient. The relatives of the girl stand outside the house. They put on their blankets, dance, and sing conjurer's songs. Now the man's relatives run to the other party and take off their blankets. This is done three or four times. Now a road is strewn with dentalia by the man's relatives. When it is finished a woman carries the girl over it on her back. A blanket is pulled over her head, so that her face can not be seen. Two or three blankets are laid down. The woman who carries her receives a payment of dentalia. When she lifts her load again, she receives blankets in payment. She lifts her once more. She receives much property for carrying her on her back. At last she puts her down on those blankets. Now the relatives of the girl bring her dentalia. They are torn over her head, and [they feign to] louse her. Dentalia are also strewn on the man's head by his relatives and they feign to louse him. Now the girl's relatives bring her food. This food is divided among those who helped [in the ceremonies]. Then the woman's relatives return the purchase money. When ten blankets are paid, they refund eight. When five were paid, four are refunded. When much food is brought to her, the man's relatives pay once more, and this purchase money is also returned.

The relatives of the married couple transact the purchase. [Male and] female relatives of a married couple are [called] Lā'qoqcin.

When the relative of a family who is married in another village gives birth to a child and the child dies, the woman's father gives a slave or a canoe. He pays indemnity. When [the young wife] gathers roots or berries, she distributes them among the people who bought

her. This is done every year when she goes to gather berries. When her husband dies she is taken to his younger brother. If he has no younger brother, she is taken to his father. If he has no father, she is taken to one of his relatives. Then the relatives of her husband feel satisfied.

When a youth tries to buy a wife and his property is refused, he may try twice or three times. If he is still refused, he hides in the woods in order to wait for the girl. Often he meets her there and carries her away. She goes to him. Then her relatives have lost her. Her relatives learn where she is. If she has elder brothers, they all go to take her back. They arrive at the place where she is and carry her back home. After several days she leaves again and goes to the young man. Her relatives go again and carry her back. When she leaves a third time they let her go. Sometimes she is allowed [to stay with the man] after she has left three times. Now she is bought for a small amount of property. They are married. All her relatives go to [attend the marriage]. If the man has no property, they live with his father-in-law. He looks after his father-in-law's house. He looks after his fire and catches salmon for his wife's relatives.

If a man's wife is carried away, many slaves are paid to him as an indemnity, and he is satisfied. If he is not paid indemnity he kills [the abductor]. If he does not find him he kills one of his relatives. Then a family feud arises. It is the same when the wife of a man's deceased brother is taken away. Then, also, indemnity is paid and he is satisfied.

DEATH.

- Ma'nix aLō'meqtx ō'Xuē Lā'cōlal ō'Xuē Lā'ktēma Lgōlē'LEXemk, 1
When he dies many his relatives many his dentalia a person,
- ō'Xuē Lā'ēltgēu, a'lta ka'nauwē atkLk;ē'niakux Lā'cōlal. 2
many his slaves, now all they tie it on to him his relatives
- Amō'ketike aqtō'cgamx tē'lX'Em Lē'x'Lēx' atkLā'x tq;ōlipx'Enā'yū. 3
Two are taken men to prepare corpse they do young men.
- Ma'nix it!ō'kti ilā'Xanīm ka ia'xka aqlē'nkana-itx ka aqiupō'nitx 4
When good his canoe then it he is put into it and it is put up
- qix' ikani'm k'cā'xali. Ōnuā'Lema aqā'elax qix' ikani'm. Mō'keti 5
that canoe up. Paint it is done that canoe. Twice
- Lxoa'p aqiā'x gō iā'pōtē. Atgē'Lxamx tē'lX'Em ka noxoō'yutx, 6
hole it is made in its stern. They come down to the people and they wash them-
selves,
- aLōxō'ētamx. LE'kaqēō Lqup atqLā'x. Ka'nauwē LE'kaqēō Lqup 7
they comb them- Their hair out they do it. All their hair out
selves.
- atqLā'x tā'nemecke, tkā'lamuks, tqā'cōciniks. ALō'Xul;ax 8
they do it women, men, children. It is finished
- LE'kaqēō Lqup atkLā'x. A'lta Lāq° atcō'xōx tgā'xal. Ka'nauwē 9
their hair cut they do it. Now take off they do them their names. All
- tā'nemecke Lāq° atō'xōx tgā'xal, ka'nauwē tkā'lamuks Lāq° 10
women take off they do them their names, all men take off
- aLō'xōx tgā'xal. Oxoē'ma t'atoxup!Ena'x tē'kXala ka tqā'cōciniks. 11
they do their names. Others they name themselves names and children.
- A'lta aqtā'maquq Lā'qtēma qō'La Lō'meqtx. Ka'nauwē atktō'cgam 12
Now they are distrib- his dentalia that dead one. All they take them
uted
- Lā'cōlal Lā'ēltgēu, ulā'Xanima. Ma'nix tq;ēx Lā'ieX, q;ōā'p 13
his relatives his slaves, his canoes. If like his relative, nearly
- aLō'meqtx aLKLō'LEXamx: "x'ix'x teuegā'ma ōgu'k'ikal, ma'nix 14
he dies, he says to them: "This one he will take her my wife, when
anō'meqta." Ma'nix amō'ketike Lā'nemecke ka amō'ketike tēlx'Em 15
I die." When two wives and two persons
- aLktō'LEXamx. A'lta iā'xkati aqtō'cgamx Lā'nemecke gō Lā'cōlal. 16
he speaks to them. Now there they are taken the women to his relatives.
- Ma'nix Lā'gil tq;ēx Lā'k'ikal qōā'p aLō'meqtx Lā'kil 17
When a woman likes her husband nearly she dies the woman
- aLKLō'LEXamx Lā'xk'un: "Mai'kXa teEmuegā'ma imē'p'tau." Ma'nix 18
she says to her her elder sister: "You he will take you your brother-
in-law." When
- Lā'wuX, ā'ka wiXt aLKLō'LEXamx. Qē'xtē Lq;ēyō'qxut, Lk;āsks 19
her younger thus also she says to her. Intending old, young
sister
- Lā'plau, tate'a Lā'Xka aLKLō'cgamx. E'ka LE'k'ala, ē'ka Lā'gil. 20
his widow, then to him they take her. Thus a man, thus a woman.
- Ma'nix Lkā'nax aLexp!Enā'x; aqiup;Enā'x ilā'xal. ALx'p!Enā'x 21
When a chief he takes his name; he is named his name. He takes his name
- Lā'ieX. Aqtō'Xamx amō'ketike tē'lX'Em: "ME'taika amtiup;Enā'ya." 22
his relative. They are told two people: "You name him."
- A'lta amō'ketike tē'lX'Em actiup!Enā'x. A'lta-y- ō'Xuē tqamō'ta 23
Now two people they name him. Now much property

- 1 aqtā/witx qō'tac tgiup;Enā'x ē'qxal. Ē'ka LE'k'ala, ē'ka Lā'gil,
they are given those they name him name. Thus a man, thus a woman,
- 2 ē'ka Lk'asks, ma'nix aqiup;Enā'x ē'qxal.
thus a child, when he is named name.
- Nēxeltā'kōmxēa wiXt t'ayā' aqlā'x Lmē'meluct. Amō'ketike
After one year again good it is made the corpse. Two
- 4 aqtō'kux tq;ulipx·Enā'yu. T'ayā' atklā'x ka qix· ikani'm wiXt
are hired young men. Good the make it and that canoe also
- 5 t'ayā' aqiā'x. Ōnuā'LEMA aqā'ilax.
good it is made. Paint it is done to it.
- Ma'nix gilā'Xawōk alō'meqtx aqō'tXemitk ulā'XEMatk gō
When a man having a guar- dies it is placed his baton at
dian spirit
- 7 qix· ikani'm. Ma'nix Lā'qēwam alō'meqtx aqlxē'nx·ax Lā'XEMatk
that canoe. When a shaman dies it is placed his baton
- 8 gō qix· ikani'm. QUL aqā'wiX ulā'anaLaLa gō gō'qxōiāmē qix·
at that canoe. Hang up it is done his bear-claws at its stern that
rattle
- 9 ikani'm. Ma'nix ilā'gilx·Emalalema Lā'qēwam, qUL aqiā'wix
canoe. When his shell rattle a shaman, hang up it is done
- 10 ilā'gilx·Emalalema. Ma'nix ō'Xuē La'a Lā'qēwam, a'lta kō'LEXi
his shell-rattle. When many his chil- a shaman, now far into the
dren woods
- 11 aqlō'k'ix Lā'XEMatk. Ā'ka wiXt ulā'anaLaLa kō'LEXi aqō'k'ix.
it is carried his baton. Thus also his rattle far into the it is carried.
woods
- 12 Ma'nix Lt'ō'xoyal alō'meqtx aqawik;ē'ktuwElax Lā'k;ēekela gō
When a brave dies it is put on top of a stick his head-dress at
- 13 igē'mXatk. Ma'nix ilā'gilx·Emalalema Lt'ō'xoyal, qUL aqā'wix gō
canoe burial. When his shell rattle the brave, hang up it is done at
- 14 ikani'm. Ma'nix Lā'gil alō'meqtx, ā'mkXa-y ulā'q;ēLxap qUL
canoe. When a woman dies, only her coat hang up
- 15 aqā'wix gō igē'mXatk.
it is done at the canoe burial.
- Ma'nix Laq aqte'lxax Lāxigē'xo-il, Lgōlē'LEXEmk Lāq aLkte'lxax,
When take it is done the corpse's den- a person take he did them,
off talia, off
- 17 aqlā'wa'ōx Lgōlē'LEXEmk. Ma'nix aqix·ENEMō'sXEmx ilā'k'emXatk
he is killed the person. When it is made fun of it his canoe burial
- 18 Lmē'melōst, atēilā'xo-ix·itx, ma'nix nēket alktō'tx Lā'ktēma qō'La
a dead one, he learns about it, if not he gives them his dentalia that
away
- 19 qLx·ENEMō'cXEM Lmē'melōst ka 'aqā'wa'ōx. Ma'nix ō'Xoē
the one who made fun of him the dead one then he is killed. If many
- 20 alktō'tx Lā'ktēma ka nāket aqlā'wa'ōx.
he gives dentalia then not he is killed.
them away
- Ma'nix alō'meqtx Lā'Xa Lkā'nax, a'lta Liā'xauyam alē'xelax
When it dies his child a chief, now its poverty comes to be
on it
- 22 ē'Lamxte. A'lta alktō'lxamx Lā'cōlal: "Tea lxō'ya gō-y- ēXt
his heart. Now he says to them his relatives: "Come we will go to one
- 23 ē'lxam gō Lē'Xat Lkā'nax." ĒLamxte t'ayā' qitelā'xō. A'lta atgē'ix
town to one chief." His heart good it will be made. Now they go
- 24 tē'lx·Em go-y- ēXt ē'lxam. ALō'nike aqte'telōtx tē'eltgēu, ō'kunim
people to one town. Three are given him slaves, canoes
- 25 aqā'telōtx. Tktē'ma aqte'telōtx. Ō'Xuē tktē'ma aqte'telōtx.
are given him. Dentalia are given him. Many dentalia are given him.
- 26 Ka'nauwē alktā'witx Lā'cōlal qō'ta tktē'ma, qaX ōkuni'm. Ōmōket
All he distributes them his rela- those dentalia, those canoes. Two
tives
- 27 ka cēlā'itiX atexēlē'maōx. Ma'nix nēket aqtā'witx tktē'ma gō-y-
only slaves he keeps them. When not they are given to dentalia at
him

- ēXt ē'lXam ka a'lta nōxō'maqtx. Ō'Xuitike aqtōtē'nax tē'lX-Em, 1
one town and now they fight. Many are killed people.
- ka a'lta ōkomā'La-it naxā'x. Ma'nix alō'meqtx Lā'icX qō'La 2
and now feud it is. When he dies his relative that
- klktō'ix tktē'ma, algō'xuptet'ax Lā'cōlal, alō'ix wiXt gō qigō 3
the one who dentalia, he calls them together his relatives, he goes again to where gives away
- ā'nqatē alkte'telōtx tktē'ma. A'lta wiXt ē'ka aqlā'x. Aqte'telōt 4
before he gave them to him dentalia. Now again thus it is done. They are given
- t'le'eltgēu, aqte'telōt tktē'ma, ōkunī'm aqā'telōtx. T'layā' nē'xax 5
slaves, they are given dentalia, canoes are given to him. Good gets
- ē'Lamxte. 6
his heart.
- Ma'nix alō'meqtx Lgak; Emā'na. A'lta ā'yatē'a nē'xElax ē'Lamxte. 7
When he dies a chief. Now his sickness is on it his heart.
- A'lta alktō'kux Lā'cōlal. Nugōgē'staq; oamx. Aqlā'wa'ōx Lkā'nax 8
Now they tell his relatives. They go to war. He is killed a chief
- gō-y- ēXt itā'lXam. 9
at one their town.
- Ma'nix alK; ē'tenax Lgōlē'lEXEmk, aqlō'lXam Lq; ēyō'qxut, 10
When he has killed one a person, it is said to an old man,
- gilā'Xawōk Lq; ēyō'qxut: "Mai'ka mioxō'tekia." A'lta alKlō'egam 11
having a guard- an old man: "You work over him." Now he takes it ian spirit
- Lqā' LXateX Lq; ēyō'qxut. A'lta Lēā'teau alQcēlā'kox qō'La 12
coal the old man. Now grease he mixes it that
- Lqā' LXateX. ALKLE'telax gō Letā'xōst. ALgā'telax ōkuk; uē'tik. 13
coal. He puts it on on his face. He puts it on a heading of cedar bark.
- Iuk Lā'cōwit k; au alKLE'telax Lēnē'lōl, iō'kuk wiXt k; au, gō 14
Here [at his legs tied it is done cedar bark, here [under knees] also tied, at ankles]
- Lā'pōtē wiXt k; au'k; au. Qōā'nemi alā'o-ix niket alKLā'ametx 15
his arms also tied. Five days not he drinks [wrists]
- Lteuq, nēket alaō'ptitx, nēket alō'La-itx, guā'nesum alō'tXuitx. 16
water, not he sleeps, not he lies down, always he stands.
- Pō'lakli algō'egēwalemx; alkeilō'telkema-itx cē'qoalala aqcē'lōtelk; 17
At night he walks about; he whistles much bone whistles he whistles;
- ē'nxēaxul algia'xolema-itx galā'k; auk; au. Cka wāx nē'kteuktē. 18
he says a ā ā he always says the murderer. And on the next it gets day. morning
- Qōā'nemi alā'o-ix niket alXEmē'nagux. A'lta tex-i alKLōmē'nagux 19
Five his sleeps not he washes his face. Now then he washes his face
- Lq; ēyō'qxut. Lāq aqlē'lxax qō'La Lqā' LXateX. Lāq aqē'lax 20
the old man. Take off he does it that coal. Take off it is done
- ē'Lammukt galā'k; auk; au. Aqā'telax ōnuwā'LEma galā'k; auk; au. 21
his blackened face the murderer. It is put on him red paint the murderer.
- Menx- Lqā' LXateX aqex-Elā'kux. Lā'xka wiXt qō'La Lq; ēyō'qxut 22
A little coal is mixed. That again that old man
- ALgā'telax ōnuwā'LEma. Anā' LE'k'ala Lq; ēyō'qxut, anā' Lēā'gil 23
he puts it on him red paint. Sometimes man old person, sometimes woman
- Lq; ēyō'qxut. Lā'qlaq aqlē'lxax qō'La Lēnē'lōl, qō'La k; au'k; au 24
old person. Take off it is done that cedar bark, that tied
- qLE'tela-ut. A'lta it; ā'leqema k; au'k; au aqē'telax gō Lā'pōtē k; a 25
being to him. Now buckskin straps tied they are to his arm and
- gō Lā'cōwit. A'lta aqlē'tēmX Lteuq gō qū'nēmē alā'o-ix 26
to his feet. Now he is given food water at fifth his sleep
- galā'k; auk; au. A'lta aqā'telōtx ō'egan Lklalē'meta. A'lta 27
the murderer. Now he is given a bucket out of which he drinks. Now
- aqēxtelā'max ik; ē'wulelqL. Qiā'x Lē'el nēxā'x, nixLE'lx, tex-i 28
it is roasted until it food. If black it gets, it is burned, then is burned

- 1 **agile/temx.** LōtX ka ālgīā/x. Qoā'nemi algiā'wulax ka kape't.
he is given to eat. He stands then he eats. Five times he swallows and enough.
- 2 **Lōnlā/Li** alā'o-ix, ka wiXt ā'gon ōnuwā'/Lema aqā'telax. A'lta
Thirty his sleeps, and again another red paint is put on him. Now
- 3 **at!ō'kti** ōnuwā'/Lema. A'lta alGō'ktx ulā'Xak;ētik k;a-y- ulā'egan
good red paint. Now he carries it his head ring and his bucket
- 4 **gō** k'cā'xali-y-ē'makteX. QuL alGā'wix gō-y- ā'ap ē'makteX. Nāket
to on top of a spruce tree. Hang he does it on top of spruce. Not
- 5 **qa'nsix:** aqā'lxameēx galā'k;auk;au, mā'nix alXlXē/Lemax. Nāket
anyhow the people eat in his company the murderer, when he eats. Not
- 6 **qansi/x** alō'/La-itx alXlXē/Lemax, guā'nsum alō'tXnuitx mā'nix
anyhow he sits he eats, always he stands when
- 7 **alXlXē/Lemax.** Mā'nix alō'/La-itx ka ēXt ilā'cowit alXextawā'txu-itx
he eats. When he sits and one his leg he kneels on one leg
- 8 **galā'k;auk;au.** Nāket qansi/x alklō'ketx lk;ācke galā'k;auk;au.
the murderer. Not anyhow he looks at it a child the murderer.
- 9 **Nāket qansi/x** alktā'gamitx tē'lx-Em noxo-ilXē/Lemax.
Not anyhow he sees them people they eat.
Mā'nix alō'meqtx Lā'kil Lā'k-ikala LE'pl'au alXā'x. A'lta
When he dies a woman her husband a widow she becomes. Now
- 11 **alō'ix** gō k'cā'la ē'qxēL. Ē'Xtemaē mō'ketē alā'o-ix, ē'Xtemaē
she goes to up river a creek. Sometimes twice her sleeps, sometimes
- 12 **ē'Xtē** alā'o-ix. ALE'Xōtx. Lōnlā'L LāLā'ma nēket alGī'ax
once her sleep. She bathes. Thirty days not she eats it
- 13 **ixgē'wal.** Ē'ka wiXt nāket akLE'tqamt lk;ācke, nāket akLE'tqamt
fresh food. Thus also not she sees it a child, not she sees him
- 14 **gē'Late'la.** Ka'nauwē LāLā'ma alX'ō'tola-itx. ALXēnē'nago-itx
a sick one. Every day she always bathes. She rubs on herself
- 15 **gē'tak;Esema** gō-y- ē'LaLā. Nāket qa'nsix it;ō'kti ilā'ok LE'plau;
good smelling things on her body. Not anyhow a good blanket a widow;
- 16 **iā'q;atxala** ilā'ok guā'nsum. ĒXt iqē'taq nēket qa'nsix. hē'hē
its badness her blanket always. One year not anyhow laugh
- 17 **alXā'x.** Qiā'x alklō'lXam Lā'pl'au: "A'lta it!ō'kti ē'xa ē'mēmxtē!
she does. If he says to her her dead husband's relative: "Now good make it your heart!"
- 18 **Tcemucgā'ma** imē'pl'au," a'lta nīLx-Lx-ā'nagōx it!ō'kti ilā'ok.
He will take you your dead husband's now she puts it on good her blanket.
- 19 **Mā'nix** nāket iō'Lqtē LE'pl'au, ka guā'nesum hē'hē alXā'x ka
When not long widow, and always laugh she does and
- 20 **nēket** it!ō'kti nē'xax ē'tamxtē Lā'pl'ōnan. Mā'nix ai'aq
not good get their hearts her dead husband's relatives. When quick
- 21 **alōlē'mXa-itx** LE'pl'au ka aqlō'gux qlā'qēwam, tqē'wam aqlā'x
she marries a widow then he is asked a shaman, sending disease is done to her
- 22 **LE'pl'au.** ALō'meqtx. Manē'x Lā'Xa LE'pl'au, ilānō'kstX Lā'Xa,
the widow. She dies. If her child a widow, its smallness her child,
- 23 **ka** nāket iō'Lqtē ka alklō'lEXamx Lā'pl'au: "T'lā'ya ē'xa
and not long and he says to her her dead husband's relative: "Good make it
- 24 **ē'mēmxtē;"** nau'itka t'ayā' nē'xax ē'Lamxtē.
your heart; indeed good gets her heart.

Translation.

When a person dies who has many relatives, much property, and many slaves, his relatives tie [dentalia] to his body. Two young men are selected to prepare the corpse. If [the deceased] had a good canoe,

he is placed into it and it is put up. It is painted and two holes are made in its stern. The people go down to the beach and wash and comb themselves. They cut their hair—men, women, and children. After they have cut their hair, they take other names. Women, men, and children change their names. Then the dentalia of the deceased are distributed. His relatives take them as well as his slaves and canoes. If the deceased liked one of his relatives [particularly] he would say: "He shall take my wife after I am dead." If he had two wives he speaks in this way to two persons. Now the women are taken to his relatives. When a woman loves her husband and she is near her death, she will say to her elder sister: "Your brother-in-law shall marry you;" or she may say so to her younger sister. When an old man dies and his widow is young, she is taken to his younger brother. In the same way [when an old woman dies and her widower is young, he is given his wife's younger sister].

When there is a chief, he takes the [deceased chief's name a long time after the death of the latter]. His relative takes his name. Two people are told to name him. Now two people give him the name. They are given much property [for performing this service]. This is done when a man, a woman, or a child is named. After a year the corpse is cleaned. Two young men are hired, who also rearrange the canoe and paint it.

When a man dies who has a guardian spirit, his baton is placed next to the canoe. When a shaman dies, his baton is placed next to the canoe. His rattle of bear claws is hung on to the stern of the canoe. When he had a rattle made of shells, it is hung in the same place. When a shaman has many children, his baton is carried far into the woods. His rattle is carried there also. When a brave dies, his headdress is placed on top of a pole near his canoe burial. When he had a shell rattle, it is hung on to the canoe. When a woman dies, only her coat is hung on the canoe burial.

When anybody takes the dentalia away from a corpse, the person who took them is killed. When anybody makes fun of a canoe burial, and [the relatives of the deceased] learn about it, he must give away many dentalia, else he is killed. If he gives away many dentalia he is not killed.

When the child of a chief dies, he becomes very sad. He says to his relatives: "Let us go to the chief of that town." The chief tries to please him. Now the people go to another town. Then he is given three slaves, canoes, and dentalia by the chief whom he visits. He receives many dentalia. He distributes all these dentalia and canoes among his relatives. He keeps only two slaves. If [the chief of] that town does not give him any dentalia they fight. Many people are killed, and now a feud originates. When a relative [of the chief] who has given dentalia dies, he assembles all his relatives and goes to the

man whom he had given dentalia. Now the same is done [as before]. They give him slaves, dentalia, and canoes. His heart becomes glad.

When a chief dies, his relatives are sad. They speak to each other and go to war. They kill the chief of another town.

When a person has been killed, an old man who has a guardian spirit is asked to work over the murderer. The old man takes coal and mixes it with grease. He puts it on to the face [of the murderer]. He gives him a head ring of cedar bark. Cedar bark is also tied around his ankles and knees and around his wrists. For five days he does not drink water. He does not sleep, and does not lie down. He always stands. At night he walks about and whistles on bone whistles. He always says ä ä ä. For five days he does not wash his face. Then on the next morning the old man washes his face. He takes off that coal. He removes the black paint from his face. He puts red paint on his face. A little coal is mixed with the red paint. The old man puts this again on to his face. Sometimes this is done by an old man, sometimes by an old woman. The cedar bark which was tied to his legs and arms is taken off and buckskin straps are tied around his arms and his legs. Now, after five days he is given water. He is given a bucket, out of which he drinks. Now food is roasted for him, until it is burned. When it is burned black it is given to him. He eats standing. He takes five mouthfuls, and no more. After thirty days he is painted with new red paint. Good red paint is taken. Now he carries his head ring and his bucket to a spruce tree and hangs it on top of the tree. [Then the tree will dry up.] People never eat in company of a murderer. He never eats sitting, but always standing. When he sits down [to rest] he kneels on one leg. The murderer never looks at a child and must not see people while they are eating.

When a woman's husband dies she becomes a widow. Then she goes up the river. [There she stays] sometimes one day, sometimes two days. She bathes. For thirty days she does not eat fresh food. She also does not look at a child or at a sick person. She bathes every day. She rubs her body with sweet-smelling herbs. She never wears a good blanket. Her blanket is always bad. For one year she must not laugh. Then her dead husband's relatives tell her: "Now be glad; your brother-in-law will marry you;" then she puts on a good blanket. When she laughs shortly after becoming a widow, her husband's relatives are not pleased. When she marries again quickly, they ask a shaman to send disease to her and she dies. When a widow has a child which is small, her dead husband's relatives say to her soon: "Now be glad," and, indeed, she gets glad.

WHALING.

GiLā'peōyi, ma'nix L;ap algiā/x ē'kolē, aqLō'lXamx Lq;ōā'lipX:	1
The people of when find they do it a whale, he is told a youth:	
Sealand,	
"Amxklē'tegum." Ma'nix ō'Xoētiķe L;ap atgiā/x ē'kolē:	2
"Go and tell them." When many find they do it a whale:	
"Amxklē'tegum gō ilxā'lEXam." Ma'nix āLā'k'ilau, aqLō'lXamx:	3
"Go and tell them at our town." When one having taboos, he is told:	
"Iau'a mā Lna Lā'qLaq amxigā'max." A'lta Lā'qLaq atxē/xax iau'a	4
"There seaward going up and do." Now going up and they do there	
down	
mā'Lna. Ē'ka wiXt galā'pōL, iau'a mā'Lna Lā'qLaq aLxē'kEmax.	5
seaward. Thus also one having co- habited the pre- ceding night, there seaward going up and down he does.	
Ma'nix nēket Lā'qLaq aLxē'kEmax Lā'k'ilau, ka ayuXunē'x. Nāket	6
When not going up and he does the one having then it drifts away. Not	
down	
atgiā/xex qō'tac L;ap qtgiā'x, aqLgē'nLa-itx Lkā'nax. Atgā'yamx	7
they cut it those find who did it, they wait for him the chief. They arrive	
ka'nauwē tē'lx'Em gō qix' ē'kolē, ka algiō'egamx ē'm'EcX qō'La	8
all people at that whale, then he takes it a tick that	
Lkā'nax. A'lta aqigEmgē'kamita-ōx qix' ē'kolē ka'nauwē, kopā't	9
chief. Now it is measured that whale whole, enough [at]	
Lā'yaqteq, kōpā't cia'liet. A'lta aqtō'lXamx tē'lx'Em: "Iō'kuk	10
its head, enough [at] its tail. Now they are told the people: "Here	
mai'ka miā'xca, iō'kuk xix'ī'x' tēiā'xca." Ka'nauwē aqiau'wē'makux	11
'you you will cut, here this one he will cut." All it is distributed among	
qō'tac tē'lx'Em. Ma'nix gitā'q;atxalema txelā'yuwima, ka gō	12
those people. When bad ones common people, then at	
cia'liet atkeā'xc. Ka'nauwē aqiā'xc. A'lta atgiō'kuix ē'wa	13
its tail they cut it. All it is cut. Now they carry it thus	
itā'lEXam qō'tac tē'lx'Em. Ka'nauwē atgiō'k'ānmx gō tgā'ulema	14
their town those people. All they carry it to their houses	
qix' ē'kolē. Ē'ka(ōku) ā'yaLqt ē'm'EcX, mōket ciā'kōtetk tagun	15
that whale. Thus long stick, two spans others	
qōā'nEM tkei. Mōket ciā'kōtetk ē'wa ā'yaxalx't, aLE'gimx Lkā'nax	16
five fingers wide. Two spans thus wide, he says the chief	
aqigumgē'kamita-ōx itā'kolē tē'lx'Em, ma'nix iā'qoa-iL ilā'kolē,	17
it is measured their whale the people, when large 'their whale,	
AqLō'lXamx iō'kuk Lq;ōp ā'xa. Lq;ōp aLgiā'x ilā'kolē,	18
They are told here cut do. Cut they do it their whale.	
Ka'nauwē ē'ka aqiā'x itā'kolē. Ma'nix mōket ciā'kōtetk tagun	19
All thus it is done their whale. When two spans others	
qōā'nEM tkei, ka Lpaci'ci aci'xLa-itx; qōā'nEM Lāq iqauwiq;ē'lē	20
five fingers wide, then a blanket they exchange five outside dentalia	
for it;	
aci'xLa-itx. Ma'nix mōket ciā'kōtek ā'yaLqt, āka iawa ā'yaxalx't,	21
they exchange When two spans its length, thus here its width,	
for it.	
ka e'ula'l aci'xLa-itx ma'nix aqiumelā'lEmx.	22
and a ground- they exchange when it is bought.	
hog blanket for it	
Ma'nix gitā'ckēwal Gitā'ts;xēls L;ap atgiā'x ē'kolē,	23
When travelers Chehalis find they do it a whale,	

- 1 aqioxō/egamx, aqioxōXuLā'tax. Ma'nix Wintciawu'et L;ap aqē'ax
it is taken from them, it is asked back from them. When at Oysterville found it is done
- 2 ē'kolē, Lā'cka Gila'pco-i ilā'kolē. Ma'nix menx mā'ēma
a whale, those the people at Sea-land their whale. When a little down the river [northward]
- 3 Wintciawu'et ka Gila'XuilapaX ilā'kolē. Ma'nix L;ap aLgiā'x
Oysterville and the Willapa their whale. When find they do it
- 4 Gila'pco-i mā'ema Wintciawu'et ka aqilXaLā'tax. Ma'nix
the people of northward Oysterville and it is asked back. When
- 5 Gila'XuilapaX iau'a k'ea/la Wintciawu'et L;ap aLgiā'x ē'kolē
the Willapa there up river south-ward of Oysterville find they do it a whale
- 6 aqilXaLā'tax.
it is asked back.
Ma'nix aLgēē'kelax qLā'k'ilau, q;ōā'p iuxonē'ptega, tatca
When he sees it one having taboos, nearly it drifts ashore, behold
- 8 wiXt ayō'lx, mā'Lnē ayō'ix. ē'ka galā'pōl, ē'ka LqLā'xit, ē'ka
again it goes sea-ward seaward it goes. Thus some one who thus a menstruating woman, thus
has cohabited the last night,
- 9 wiXt Lq;elā'wulX, ē'ka wiXt galā'k;auk;au. Ma'nix Lā'k'ilau,
also a girl who is men- struant for the first time, thus also a murderer. When their taboo,
- 10 nēket Lgā'tekewal ē'wa tkamila'leq. Ma'nix aLgō'egēwalemx ē'wa
not they go thus beach. When they go much thus
- 11 tkamila'leq, a'lta nāket L;ap aqēā'x ē'kolē. A'lta o'lō aktā'x
beach, now them not find it is done a whale. Now hunger comes to them
- 12 tē'lx'em.
the people.
Ma'nix gō Nite;xē'els L;ap aqiā'x ē'kolē, ka'nauwē atgē'ix
When at Chehalis find it is done a whale, all they go
- 13 tē'lx'em Gila'lelam, Gila'XuilapaX, atgiumlā'lemamx ē'kolē.
the people the Nisal, the Willapa, they go to buy it the whale.
- 14 Ā'ka wiXt Lā'pco-i ma'nix L;ap aLgiā'x ē'kolē, ka'nauwē
Thus also Sealand when find they do it a whale, all
- 15 Gitā'te;xē'els atgiumlā'lemamx ē'kolē.
Chehalis they go to buy it whale.
Ma'nix o'lō aktā'x tē'lx'em, ma'nix ilā'yulema Lgōlē'lexemk,
When hunger comes to the people, when his supernatural helper a person,
- 17 iau'a malna' niō'lema, a'lta aLgigē'ltexemx ē'kolē. Nāket
there seaward where his supernat- ural helper is. now he sings for it a whale. Not
- 18 alō'p'lx qLkLā'xelt, nāket alō'p'lx Lq;ōā'lipX, taua'lta
she enters a mature woman, not he enters a young man, else
- 19 alklē'kelax le'ktexem kalā'pōl. Ā'ka wiXt qLkLā'xelt, taua'lta
he sees it he sings man who cohab- ited the last night. Thus also a mature woman, else
- 20 alklā'xitx gō wē'wulē kLE'ktexem Lā'gil. Tā'mac tq;eyō'qtike
she gets men- struant in the interior of the house the singer a woman. Only old people
- 21 nuxōēxō'tēnema-itx, tā'mac tqā'cōciniks nuxōēxō'tēnema-itx,
they help sing, only boys they help sing,
- 22 tqLaplxiXenā'yu. Qōā'nemi alā'o-ix kLE'ktexem. AqLō'gux
girls. Five his sleeps singing. He is sent
- 23 Lqōā'lipX: "Amgē'ketam gō mā'Lnē." Qōā'nemi aqLō'guX, a'lta
a youth: "Go and look at seaward," Five times he is sent, now
- 24 L;ap aLgiā'ax. Nau'itka iuxunā'itix ē'kolē. Ma'nix kalā'pōl alō'p'lx
find he does it. Indeed it drifts a whale. When a man who has cohabited the last night

- gō qō'ta t'lōL qō'La qLE/ktexam, nau'i k;ā aLxā'x, ayuwā'xitx qix' 1
in that house that singing, at once nothing it gets, it flees that
- ilā'yulema. Ā'ka wiXt kLā'xit. Ma'nix alō'p!x kLā'xit nau'i 2
his supernatural Thus also a menstruant When she enters a menstruant at once
helper. woman
- k;ā aLxā'x kLE/ktexam. Pāl ē'pqōn qō'La kLE/ktexam. 3
nothing it gets the singer. Full down that singer.
- Algiō'tXemitx ē'mēcX gō wē'gwa, iō'Lo'tē ē'mēcX. ALē'k'imx: 4
He places upright a stick at the ocean, a long stick. He says:
- "Yukpā' iuXunē'ptega ē'kolē." Nau'itka iā'xkati ayō'Xuniptekax, 5
"Here it will drift ashore the whale." Indeed there it drifts ashore,
- ma'nix qui'nemi ayaō'exē aLE/ktexamx. Ilā'kital ilā'xal qō'La 6
when five times his sleeps he sings. Ikē'tal his name that
- iana' mā'lNa gilā'Xawōk. 7
there seaward having a guardian spirit.
- Ma'nix Lā'k;ēlak ē'kolē L;ap atgiā'x, ma'nix amō'ketike, Lxoa'p 8
When Clatsop a whale find they do it, when two, hole
- algia'x, k;au alGā'elax ō'kuēma; ma'nix nēket ō'kuēma ka-y 9
they make it, tie they do it to it a strap; when not a strap then
- ogō'eil. Akoapā'tike Lā'cōlal, koapā't k;au algiā'x. A'lta atgiā'xe 10
kelp. As many his relatives, as many tie he does it. Now they cut it
- ē'kolē. Ē'xauwē atgiā'xe. A'lta aqLō'gux Lē'Xat, aLxklē'tegōmx 11
the whale. Much they cut it. Now they send him one, he goes to tell them
- ē'wa-y- ē'lXam. A'lta atgē'ix tē'lX-em. A'lta atgiā'xex ka'nauwē 12
thus the town. Now they go the people. Now they cut it all
- tē'lX-em. Ma'nix k;au akē'x ō'kuēma gō qix' ē'kolē, nāket qa'nsix 13
people. When tied it is a strap at that whale, not anyhow
- Lq;up aqia'x iā'xkatē. Qiā'x alō'yamx qō'La-y- ō'kuēma aqā'telax, 14
cut it is done there. If he arrives at that strap it is made for him,
- tex-i alGiā'xex gō qaX ō'kuēma k;au ā'ēlaut. Manē'x Lq;ōp aqā'x 15
then he cuts at that strap tied it is. When cut it is
- ā'kēma LgōLē'lEXEmk, Lxalō'ima Lq;ōp alGā'x, ka nuXuiGā'yax 16
his strap a person, another one cut he does it, then they fight
- tē'lX-em. Tā'ega uXumi'egapNite, tā'ega qix' ē'gigula ē'kolē 17
the people. Those they come too late, those that under it the whale
- ka'nauwē atgiā'xe tē'lX-em. Ka'nauwētike qō'tac tē'lX-em tkilē'mak 18
all they cut it the people. All those people sell
- atgiā'x itā'kolē. Iā'qoa-il, kapi't iā'qoa-il; nāket Lq;up akē'rxo-il. 19
they do it their whale. Large, enough large; not cut it is done,
- ianu'kstX, ka ianu'kstX. Ma'nix ianu'kstX a'lta nāket pāt 20
Small, then small. When small then not very
- aqiumelā'lemx. Ma'nix iā'qoa il ka Lā'Xt Lpaci'ci aci'xLa-itx. 21
it is bought. When large then one blanket they exchange.
- Manē'x Letā'xēlalak Lēā'kil ka teēx uyā'gilq;up ē'kolē 22
When strong a woman then several its cuts whale
- aqilGēmō'ktix algē'etxōnīLx. Gō alō'nike tē'lX-em alGungigē'egamx; 23
she is paid she carries them. To three people she helps them;
- anā' ala'ktike tē'lX-em ma'nix Letā'xēlalak Lēā'kil. Ē'ka 24
sometimes four people when strong a woman. Thus
- Lq;ōā'lipx wiXt, ma'nix alXelgē'egelitx, algē'etxonitx teēx 25
a youth also, when he helps, he carries on his back several
- uyā'gilq;up ē'kolē aqilGēmō'ktiX. Kaw'X Lā'k;ēlak ā'ngatē 26
its cuts whale he is paid. Early the Clatsop already
- nuxo-ilXē'lemax. Ma'nix gatelō'pamē LgōLē'lEXEmk 27
they eat. When jejune a person
- ka acxauwiklē'tegumx nuxō'wax, ska mā'nx'i alXē'ngux 28
and they go to tell them they run, and a little he runs
- qō'La klō'pamē kLkēx LgōLē'lEXEmk alXetegā'nēmteguX. 29
that jejune being person he gets faint.

- 1 **Alxace**/luwaq¹/ax. **A**/ta algiXemō'ekapamx ē'kolē. **A**/ta nūket
They leave him behind. Now he arrives too late at the whale. Now not
- 2 **é**/xanē ilā'kolē. **Aqio**/tetXumx, **tex**'i alō'yamx. **Guā**/nesum
much his whale. It is finished, then he arrives. Always
- 3 **ulā**'kima **k**₁a **ulā**/qēwēqxē; **ex**-ēlā'wat **ulā**'kima **k**₁a **ulā**/qēwēqxē
their strap and their knife; they are tied together their strap and their knife
- 4 **k**₁a **Lā**'eknic **Lā**'k;ēlak. **Ka**/nauwētike ē'ka.
and their mat the Clatsop. All thus.

Translation.

When the people of Sealand find a whale they tell a youth to go to the town and to inform the people. A person who has to observe taboos is asked to go up and down [in his canoe] below the whale. Then he goes up and down below the whale. Thus also a person who cohabited the preceding night goes up and down below the whale. If no person who has to observe taboos would go up and down, it would drift away. Those who found the whale do not cut it; they wait for the chief. All the people reach the whale. Then the chief takes a stick and measures the whale from the head to the tail. Then he tells the people: "You will cut here; you will cut there." It is distributed among those people. The common people cut from the tail end. When it is all cut, it is carried to the town into the houses. When the whale is measured, the chief tells the people to make the [measuring] sticks two spans and one hand width long, if the whale is large; two spans wide if the whale is smaller. The people are told: "You cut here," and they cut the whale. Everything is done this way. A cut two spans and one hand width large is exchanged for one blanket, or for a string of dentalia five shells longer than a fathom. When a cut two spans large is sold it is exchanged for a ground-hog blanket.

When travelers from Chehalis find a whale it is taken back from them. If it is found at Oysterville, it belongs to the people of Sealand; when it is found north of Oysterville, it belongs to the Willapa. When the people of Sealand find a whale north of Oysterville, it is claimed by the Willapa. If the Willapa find one south of Oysterville, it is claimed by the people of Sealand.

When a person who has taboos sees a whale nearly drifting ashore, it will drift out to sea again. This happens with one who has cohabited the preceding night, with a menstruating woman, with a girl who is menstruant for the first time, and with a murderer. People who have taboos do not go to the beach. When they go often to the beach, no whale will be found and the people get hungry.

When a whale is found in Chehalis all the Nisai and Willapa go to buy whale meat. When a whale is found in Sealand, all the Chehalis go to buy its meat.

When the people are starving, a person who has a supernatural helper of the sea sings to bring a whale. No woman who has her regular menses enters, no young man; else a person might see the singing

who has cohabited the preceding night. Therefore, also, no woman must enter, as she might become menstruant in the house where they sing. Only old people, boys, and young girls help sing. For five days he sings. Then a youth is sent and told to look seaward. Five times he is sent; then, indeed, he finds a whale adrift. When a man who has cohabited the preceding night enters the house in which the singing goes on, the supernatural helper vanishes at once. Thus also when a menstruant woman enters. The singer is covered with down. He places a pole upright on the beach and says: "Here a whale will drift ashore," and, indeed, it drifts ashore there after he has sang five days. The name of the supernatural helper of the sea is Ike'tal.

When the Clatsop find a whale, and there are two people, they make holes [in the skin] and tie their straps to it. If they have no strap they take kelp. Each ties as many straps to it as he has relatives. Then they cut the whale. They cut much. Now they send one man to bring word to the town. Then the people go and all cut it. They will not cut where a strap has been tied to it. When the man arrives for whom the strap has been tied to the whale, he cuts at that place. If one man cuts at the strap of another one, they will fight. Those who come last take the lower side of the whale. All those people sell their whale meat. The pieces are not cut—when they are large they are left large, when they are small they are left small. Small ones are not expensive. Large ones are exchanged for a blanket. If there is a strong woman who can carry several cuts, she does so and is paid [for her services]. Sometimes she helps three people; when she is strong she may help four people. Thus also is a youth paid who helps the people carrying several cuts of meat. The Clatsop always eat very early. When a person has not yet eaten and they learn [that a whale has stranded] and they run there, he gets faint and is left behind. He comes too late to the whale and finds that only little is left. He may not arrive until the cutting is finished. The Clatsop always carry their straps and knives, which are tied together, and their mats. All do thus.

ELK HUNTING.

- 1 Ma'nix aLgiā'wa'ōx Lā'xēKLax imō'lak gō kulā'yi, ma'nix
When he has killed it a hunter an elk at far, when
- 2 ē'kala imō'lak aLgiā'wa'ōx ilā'lelamiuks igō'n amō'ketike
male elk he has killed it ten others two
- 3 atgiugō'lemamX. Ma'nix ēē'kil imō'lak aLgiā'wa'ōx, akstuXtkē'nike
they go to fetch it. When female elk he has killed it, eight
- 4 atgiogō'lemamx. Ma'nix mōket algiutē'nax Lā'xēKLax ka
they go to fetch it. When two he has killed them a hunter then
- 5 ōXō'ēlike atgē'ix, atgingā'lemamx imō'lak. Ma'nix ē'Xauē
many they go, they go to fetch it the elk. When many
- 6 algiutē'nax Lā'xēKLax ka iā'xka gō aqiō'keEmx mā'lxōlē
he has killed them the hunter then that there it is dried inland.
- 7 Nē'x-caōx, texi nuxō'gux. Ka'nauwē aqiōwē'magux qō'tac
It is dry, then they go home. All it is distributed among those
- 8 tē'lx-Em. ALgiō'magux ilā'k;ētēnax klā'xēKLax.
people. He distributes it what he has killed the hunter.
Manē'x LqLa'xelt Lā'gil, nāket Lgitegā'lil ā'yaqtq, tgā'k'ilau.
When menstruating a woman, not she takes it its head, it is her taboo.
always
- 10 Nāket ilxē'telax iā'memkunEmatk Lā'gil, Lā'mkXa LE'kala
Not she eats it its tongue a woman, only a man
- 11 algiā'x. Nāket cā'ca Lktetx gō tiā'pōtē tiā'XamōkXuk. Gō2 kulā'yi
he eats it. Not break they do it at its forelegs its bones. There far
- 12 aqtō'k'ix tkamō'kXuk, taua'lta ALgoē'kelax Lklā'xit tkamō'kXuk.
they are car- the bones, else she sees them a menstruating the bones.
ried woman
- 13 Manē'x aLktā'x tqc'ō'cutk Lklā'xit, pāx alxā'x klā'xēqLax. Ma'nix
When she eats hoofs a menstru- unlucky he gets the hunter. When
ating woman,
- 14 alkeikLkā'nanukLx imō'lak ā'yaqtq LqLā'xit, ō'Laaliqet nā'lxalax.
she steps across it often an elk its head a menstruating dropay comes to be on
woman, her
- 15 Ā'ka Lq;ēlā'wuiX. Nāket Lgē'tqamt imō'lak, ō'Laaliqet nā'lxalax.
Thus a girl who is menstru- Not she looks at it the elk, dropay comes to be on
ant for the first time, her.
- 16 Ma'nix alx'ce'mgEmax Lā'xēKLax, nēket qa'nsix alō'lx Lā'Xa.
When he is unsuccessful the hunter, not [any]how it goes to his child.
the water
- 17 Mā'nix alō'lx Lā'Xa, a'lta ē'late'la n'xā'lelax, nau'i alō'mēqtx.
When it goes to his child then its sickness comes to be on it, at once it dies.
the water
- 18 Ma'nix alXugōmā'q;auwōx ka egape't nōxō'x Lā'aa k;ā
When he goes hunting then motionless they are his children and
- 19 Lā'k'ikal. Nāket qā'xēwa alō'ix Lā'k'ikal Lā'xēKLax. Ma'nix
his wife. Not [any]where she goes his wife the hunter. When
- 20 acōxoē'nx'ax Lā'a, ka Lē'Xat ē'late'la nē'l-xelax Lā'Xa
they make noise his chil- then one its sickness comes to be on it his child
dren,
- 21 ma'nix alx'ce'mgEnax.
when he is unsuccessful.

Translation.

When a hunter has killed a male elk far away, then twelve men go to fetch it. When he has killed a female elk, eight go to fetch it. When

a hunter has killed two elks, many people go to fetch it. When he has killed many, then it is dried in the woods [it is not carried away]. The people go home when it is dry, and the hunter distributes the meat among all the people.

A menstruating woman must not take the head of an elk. Women do not eat the tongue; only men eat it. They do not break the bones of the forelegs. These are carried far away, else a menstruating woman might see them. When such a woman eats the feet and hoofs, the hunter will be unlucky. When she steps over an elk's head, she will be sick with dropsy. Just so a girl who has just reached maturity. She does not look at an elk, else she will be sick with dropsy. When a hunter is unsuccessful, his child must not go near the water. When it goes near water, it will fall sick and die at once. When he goes hunting, his wife and children sit motionless. His wife must not go anywhere. When his children make noise, one of them will fall sick if the hunter is unsuccessful.

THE POTLATCH.

- 1 Ma'nix ik; oanô'mem algiâ'x Lkâ'nax, a'lta atgê'ix, aqtô'kux
When potlatch he makes it a chief, then they go, they are sent
- 2 â'k; alaktike, e'Xtemaē-y- â'k; aquinummike, e'Xtemaē-y- â'k; atxemike.
four in a canoe, sometimes five in a canoe, sometimes six in a canoe.
- 3 Ma'nix gila'Xawôk, kadi'x aqLô'gux. Q;oa'p atgiâ'xôm x e'lXam
When a man having a guardian spirit, in company he is sent. Nearly they reach a town
- 4 qô'tac aqtô'kux, ale'ktexemx qô'la gila'Xawôk. Noxo-e'teEmnôX
those who are sent, he sings that one having a guardian spirit. They hear it.
- 5 gitâ'lXam: "Ô qe'lXtgâ'lemam," nugo/go-imx. Atxigela'mamxô
the people of the town. "Oh, people come to fetch us," they say. They land
- 6 qô'tac tē'lX-em qtkugô'lemamx. Nuxô'klitegux gô-y- ēXt e'lēXam,
those people those who came to fetch them. They tell to one town.
- 7 a'lta wiXt atgê'ix gô-y ēXt e'lēXam; ka'nauwē tē'lX-anēma. A'lta
now again they go to one town; all towns. Now
- 8 nuXô'gux. A'lta nuXue'tXuitegux tē'lX-am. Tā'eka qô'tac kulā'yi
they go home. Now they make themselves ready the people. They those far
- 9 gitâ'lXam, tā'eka aqugumā'La-itx. Qiā'x atgā'yamx, a'lta ka'nauwē
people of a town, they are waited for. It they arrive, now all
- 10 atgē'tetēax tē'lX-am. Ēka wiXt ian'a atgē'tetolax, ma'nix gô
they go down the river. Thus also there they go up the river, when at
- 11 k'ca'la ik; oanô'm algiâ'x Lkâ'nax. Atgā'yamx gô qigô
up river potlatch he makes it a chief. They arrive at where
- 12 aqtugô'lemamx. Q;oa'p atgiâ'xoe-y- e'lXam, ka aqax'o'yul;ex
they are fetched. Near they arrive the town, and they are put aside by side
- 13 ôkuni'm. Ka'teek ôomā'p aqak'a'tqoax, e'wa notēē'qikuitx qaX
the canoes. In middle planks are laid on top of thus they lay them across those
- 14 ôomā'p. Ka'nauwē-y- ē'ka gô qaX ôkuni'm. A'lta iā'xkatô
planks. All thus on those canoes. Now there
- 15 nôxuēnā'Xitx, ale'ktexemx a'lta gila'Xawôk, akuapā'tike
they dance, they sing now those having guardian as many spirits.
- 16 gitâ'Xawôk, akapā'tike nugo'texemx. Atklilgā'mitaxoe aqtô'lX-amx.
having guardian as many sing. They sing in the canoe they are told.
- 17 NuXuiwā'yutekux gô qaX ôomā'p. Ka'nauwē-y- ôtā'muwaLema
They dance on those planks. All their painted faces
- 18 qô'tac tē'lX-em; ka'nauwē ita'pōn. Tā'nemeke ka'nauwē pā'Lema
those people; all their down. The women all full
- 19 tkte'ma, itā'ekelal, tgā'qoxoalXta, itā'k; ē'xot. Ka'nauwē tget;ô'kti
dentals their ear ornaments, their hair ornaments, their neckbeers. All good
- 20 tga'oke. Ma'nix Lā'ô'xoyal LE'k'ala ka Lā'2k;ēekelal, e'lamenukt.
their blankets. When a brave a man then his head ornament, his blackened faces.
- 21 Ma'nix Lā'qewam LGôLē'lēXEmk ka Lā'Xumatk alktô'klx.
When a conjurer person then his baton he carries it.
- 22 Nugo'texemx eka atxigela'xē. AqLô'lXamx Lē'gil: "Ma'ka
They sing and they land. She is told a woman: "Ma'ka
- 23 iā'mitstkenema mxelā'xô." ALē'kimx Lē'gil: "K;ē tēxep nkēx."
you head dancer be. She says the woman: "No not during I am."

- Qia'x gila't'lowil tex'i iā'latstkenema nā'lxalax. E'ka LE'k'ala, 1
If one who under-stands it well then she a head dancer she gets. Thus a man.
- qia'x gila't'lowil LE'k'ala, tex'i iā'latstkenema nā'lxalax. A'ita 2
If one who under-stands it well a man, then he a head dancer he gets. Now
- atgiuxtā'maxē. Ma'nix lāx° alxā'x lā'gil, alō'ix LE'Xat lā'gil 3
they enter the house dancing. When bent [her head] gets a woman, she goes one woman
- tā'ya aqia'x ē'laqtq. A'ita alkigemg'ktix, tā'ya aqigā'x 4
good it is made her head. Now she pays her, good it is made
- ē'laqtq. Ma'nix nalkemk;ā'pax lgōlē'LEXemk, aqlō'egamx 5
her head. When he gets out of rhythm a person, he is taken
- mā'lxolē, aqlōlā'etemitx. Kapē'tike tgā'Xawōk, kapē'tike 6
up to the athen he is placed up there. As many those having guardian as many
of the house, spirits,
- nugō'texamx. Alō'Xul;ē'x ē'xt gila'leXam, a'ita wiXt tgō'nike 7
sing. They finish one people of a town, now again others
- ē'xt gila'leXam wiXt ē'ka. Ma'nix neket ō'Xuē té'lx'em ka mōket 8
one people of a town again thus. When not many people then two
- tgā'leXamema atgiuxtā'max. Nux'ixauwā'Xitx. Ma'nix tā'qoa'il 9
towns they enter the house They come together. When large
- t'lōl lōn tgā'leXamema nux'ixauwā'Xitx, ē'Xti atgiuxtā'max. 10
house three towns they enter together, at one time they enter the house dancing.
- Aqcō'gux emōket eq;ōā'lipx, ma'nix mānx ka Lā'k;ēwōlelql 11
They are sent two youths if a little only his food
- ik;ōanō'mem qlgia'xo'il: "Tgt'ō'kti mtō'ya," aqtō'lxamx 12
the potlatch the one who makes it. "Good you go," they are told
- tq;ulipx'enā'ya; "mtgemā'nemama gō Lā'icX ik;ōanō'mem 13
the youths, fetch food at his relative the potlatch
- qlgia'xo'il." Gō ē'xt ē'lxam nugōmā'nemamx tq;ulipx'enā'ya. 14
the one who makes it. At one town they fetch food the youths.
- A'ita alktō'k'ix Lā'k;ēwōlelql qō'la aqlxemā'nemamx. 15
Now they bring it to them those who were sent to bring food
- Alktō'k'ix Lā'cōlal ka'nauwē; alktō'k'ix Lā'k;ēwōlelql. 16
They bring it to them his relatives all; they bring it to them food.
- Nugō'texamx, wiXt atxigēlā'xē. WiXt atgiuxtā'maxē qō'tac 17
They dance, again they land. Again they enter the house dancing those
- axuxōmā'nemamx. Manē'x ō'leXkul aquxōmā'nemamx, 18
who were sent to bring food. When dry salmon is brought.
- qui'nemike Lkā'lamuke atgā'qex ō'leXkul. Atgiuxtā'max tgā'qeit 19
five men they hold it in their mouths the dry salmon. They enter dancing they hold it in their mouths
- qax ō'leXkul. Manē'x teaxalē'at, aqū'nemike itā'etxteōl 20
that dry salmon. When edible roots, five they carry it on back
- atgiuxtā'max. Qōi'nemi atgō'ō ix nuXuiwā'yutekuX tē'lx'am, 21
they enter dancing. Five times their sleeps they dance the people,
- a'ita aqauwige'qxo'imx. Lā'nēwa Lkā'nax aqlōp'enā'x. 22
now they are given presents. First the chief he is named. When
- Āqlō'lxamx LE'Xat lgōlē'LEXemk: "Mai'ka amtōp'enā'nema 23
He is told one person: "You go and name them
- tē'lx'am." Gō ē'xt itā'leXam LE'Xat Lkā'nax aqlōp'enā'x. Ma'nix 24
the people." At one their town one chief he is named. When
- giyā'yul;L ē'lamxte, ēā'k algē'lelutx qō'la kltop'enā'n 25
liberal his heart, a blanket he gives it to him that the one who names them
- tē'lx'em. Iqauwik;ē'lē aqē'lelōtx qō'la kltop'enā'n tē'lx'am. 26
the people. Long dentalla he is given that the one who names them

- 1 ÈXt itā'IXam aqlō'gōL; ax aqawigē'qxo-imx, wiXt ē'gōn ē'IXam
One their town is finished is given presents, again one more town
- 2 aqauwigē'qxo-imx. Lā'nēwa Lkā'nax aqale'lgēmax, aqlōp'ēna'x.
is given presents. First the chief is called, he is named.
- 3 Ma'nix algiulā'tax Lā'gēgo-im, a'lta mō'keti aqale'lgēmax.
When he drags it his present, then twice he is called.
- 4 Ka'nauwē-y- ē'ka; ē'ka tā'nēmeke, ē'ka tkā'lamuke.
All thus; thus the women, thus the men.
Nigō'go-imx gitā'k; oanēmēm: "Neket Lā'keta Lgulā'ta-y-
They say those at the potlatch: "Not anybody shoot
6 ōkulai'tan." Ma'nix ē'maqt atētā'x ÈXt gitā'leXam, algiulā'tax
his arrow." When a fight he makes to one people of a town, he shoots it
- 7 ōLā'Xalaitan ka nuxō'maqtx tē'lx'am. Ateū'xike aqtōtē'nax.
an arrow then they fight the people. Several are killed.
lā'nx-ama ēkupku'p aqēauwē'makux tā'nēmeke. Tā'mkXatike
A fathom to each short dentalla they are given as presents the women. Only they
- 9 tkā'lamuke iqauwik; ē'lē aqiauwē'makux; txelā'yōwēmā tkā'lamuke
men long dentalla they are given as presents; common men
- 10 ēkupku'p aqiauwē'makux. Ma'nix ō'Xoē Lā'ktēma Lkā'nax ka
short dentalla they are given as presents. When many his dentalla a chief then
- 11 mōkete'mtē Lā'nx-ama ēkupku'p algiō'magux.
two to each fathoms to each short dentalla he gives it to them as a present

Translation.

When a chief intends to give a potlatch, four, five, or six men are sent out in a canoe [to invite the guests]. One man who has a guardian spirit is sent among them. When they approach a town the man who has the guardian spirit sings. The people of that town hear him and say, "Oh, we are going to be invited." The messengers land and tell the people to come. Then they go to the next town. After having visited all the towns they go home. Now the people make themselves ready. They wait for those who live farthest away. When they arrive they all go down the river together. Thus they do also when a chief on the upper part of the river has sent an invitation. They go up the river together. When they reach the town to which they were invited they put their canoes side by side and lay planks across. This is done with all their canoes. Now they dance, and those who have guardian spirits sing. The people dance on the planks. Their faces are painted red, their hair is strewn with down. All the women wear their dentalla, their ear and hair ornaments, and their necklaces. They wear good blankets. Braves wear their head ornaments and their faces are blackened. Shamans carry their batons. They sing and finally land. Then they tell a woman, "You shall be our head dancer." She replies, "No; I do not dare to do it." One who knows how to dance well is made head dancer, a man or a woman. Now they enter the house dancing. When a woman [while dancing] bends her head, another one goes and raises it. Then she pays her for having made her head straight. When a person gets out of rhythm, he is taken to the side of the house and must sit down there. All those who have

guardian spirits sing. When the people of one town have finished, those of another town enter dancing. When there are not many people of one town, those of two towns enter together. When the house is large, the people of three towns will enter together.

If the host has too little food, two youths are sent and told, "Go and ask my relatives to bring food." The youths go to a town and ask the [host's relatives] to bring food. They all come and bring food. They also dance on the canoes and land. They enter the house dancing. When they bring dry salmon, five men hold it in their mouths while they enter the house dancing. When they bring roots, five men carry them on their backs when they enter the house dancing. After the people have danced five days they receive presents. One man is asked [to stand near the host and] to name the people. First he names the chief of one town. When the host is liberal, he gives the man who calls out the names a blanket. Or he is given long dentalia. After one town is finished, another one receives presents. Again first the chief is called. When he drags his present he is called back. Men as well as women are thus given presents.

The people are forbidden to shoot with arrows during the potlatch. If a man should want to fight against the people of a town and shoot an arrow, then the people would fight and several would be killed.

The women receive each a fathom of short dentalia. Only men are given long dentalia. Common men receive short dentalia. If a chief has many dentalia, then every one receives two fathoms of short dentalia.

WAR.

- 1 Ma'nix nuguguē/saq; oamX ka aLuXuilā/lamX. Ma'nix
When they go to war then they sing. When
- 2 aqLē'kelax Lēā'wulqt, Lā'xka aqLā'waōx qigō noxō/maqtX. Ma'nix
it is seen blood, that one is killed where they fight. When
- 3 amō'ketike akLoē'kela Lēā'wulqt tā'eka aqtōtē'nax. ALō'XULEX
two they see it blood, those two are killed. They finish it
- 4 aLōXuilā/lam. Ma'nix aLō'Xuilā/lamx aqā'xteqoax oōmā'p,
they sing. When they sing they are put down planks,
- 5 ō'Lqta-y. oōmā'p mōket inā'xemo-ix. Akōpā'tike t'ōxulā'yuwima,
long planks two parallel. As many warriors,
- 6 kopā'tike aLuXuilā/lamx. A'tkeintEnā'xē. A'lta atgē'x
as many sing. They kneel. Now they go
- 7 nugugē/staq; oamx. A'lta nr.xō/maqt. Ma'nix kanā'mtEmax
they go to war. Now they fight. When both parties
- 8 aqtōtē'nax tē'lx'am ka aLē'xol; ax. Iō'Lqtē ka iqagē'niak
they are killed people then they finish. Sometimes then exchange of pres-
ents after war
- 9 ayō'xo-ix. Kanā'mtEma iqagē'niak ayō'xo-ix, ka oxō't'us noxō'x.
it is. Both exchange of pres- it is, then peaceful they become.
ents after war
- 10 Ma'nix nāket t'ayā' naxā'x ōkumā'La-it, ka Lēā'gil aqLō'tx gō-y-
When not good they make it a feud, the a woman it is given to
away
- 11 ēXt itā'LEXam ka t'ayā' naxā'x ōkumā'La-it.
one their town and good they make it the feud.

Translation.

Before the people go to war they sing. If one of them sees blood, he will be killed in battle. When two see blood, they will be killed. They finish their singing. When they sing, two long planks are put down parallel to each other. All the warriors sing. They kneel [on the planks]. Now they go to war and fight. When people of both parties have been killed, they stop. After some time the two parties exchange presents and make peace. When a feud has not yet been settled, they marry a woman to a man of the other town and they make peace.

HISTORICAL TALES.

WAR BETWEEN THE QUILEUTE AND CLATSOP.

- A/ta ē'Xat iŋ;ōā'lipx. gō Tiā'k;ēlakē aŋiō'gō nix'ō'tam iau'a
Now one youth at Clatsop he was sent he went to there 1
bathe
- Nakōt;ā't. Qōā'nemi ayā'qxōiē ka nē'Xatgō. NēXatgō', mā'nā'
Nakōt;ā't. Five times his sleeps and he returned. He returned, seaward 2
- nē'Xatgō iau'a tkamila'leq. Tsō'yustē ka q;ōā'p atei'txamē
he returned there beach. It got dark then nearly he reached it 3
- Tiā'k;ēlakē, iau'a tstaX Tiā'k;ēlakē. Nē'k-iket ē'wa mā'txōlē.
Clatsop, there around the Clatsop. He looked thus landward. 4
point
- A/ta-y. ōkuni'm olā'ox; ā'Xoyē ōkuni'm. "Qā'xēwa Lx natē'mam
Now canoes they lay side many canoes. "Wherefrom may they come 5
by side;
- Xak ōkuni'm?" niXLō'leXa-it. "NXtā'kō." Nixē'lxēgō iXtā'kō.
those canoes? he thought. "I will turn back." He turned he will go 6
back.
- A/ta atgiā'wat tē'lx-Em eka pāl tkamila'leq tē'lx-Em. Nē'k-iket
Now they followed people and full the beach people. He looked 7
him
- ē'wa qigō ayō'yama. A/ta wiXt Lge'Lxat tē'lx-Em. Lq;ōp tŋixā'xo-ē.
thus where he will go. Now also they went down people. Cut off they did him. 8
to the beach
- A/ta atē'xLakō qō'tac tē'lx-Em. A'yō, ā'yō, ā'yō; a/ta atē'xLakō
Now they surrounded those people. He he he now they sur- 9
him went, went, went; rounded him
- qō'tac tē'lx-Em. Ka'nauwē equil;ā'muke aklō'ktean. Aqē'lkike,
those people. All spears they held. He was thrown, 10
- atsō'pēna k'cā'xalē, aŋiō'klpa iau'a kē'kXulē ka'nauwē qō'La
he jumped up. he was missed there below all those 11
- equil;ā'muke. "Hahā'!" atgiō'lxam qō'lac tē'lx-Em. Atklē'luka
appears. "Hahā'!" they said to him those people. They threw him 12
- iau'a k'cā'xalē qō'tac tē'lx-Em. Tsk;ēs nē'xax. Aŋiū'klpa iau'a
there up those people. Sloop he did. He was missed there 13
- k'cā'xalē. WiXt atgiō'lxam qō'tac tē'lx-Em: "Hahā'!" A/ta atsō'pēna
above. Again they said to him those people: "Hahā'!" Now he jumped 14
- kā'tsek gō qō'tac tē'lx-Em. Ayō'ipa qō'tac tē'lx-Em. A/ta atigē'ta
middle at those people. He went those people. Now they fol- 15
out of lowed him
- qō'tac tē'lx-Em. Qē'xtēē aqlē'luka'ax atsō'pēnā'x k'cā'xālī. A/ta
those people. Intending he was thrown he jumped up. Now 16
- ayo-ē'taql qō'tac tē'lx-Em, ta'ke nitē'mam Tiā'k;ēlakē. K;ē Liā'naa
he left them those people, then he arrived at Clatsop. No his mother 17
- qix' iŋ;ōā'lipx, alō'mēqt; k;ē Liā'mama, alō'mēqt; eka Liā'qacqac.
that youth, she was dead; no his father, he was dead; and his grandfather. 18
- A/ta tsō'yustē ka niXatgō'mam Tiā'k;ēlakē. A/ta ōxōē'nx-at
Now evening and he came back to Clatsop. Now they stood there 19
- T'ilē'muke; oXuiwā'yutekō. "I'kta mex-ē'lex-alem? Mekti'ekam
the Tillamook; they danced. "What are you doing? Take them 20
- temēā'xalaitan. Staŋ; qē'lxax. Tē'lx-Em pāl ikē'x tē'itē.
your arrows. War is made on us. People full it is on land. 21
- Mexē'ltXuitek!" "Ēiā' L;ēmē'nXut" aŋiō'lxam. "Tmēmēlō'etike
Make yourselves ready!" "Ēiā' lies" was said to him. "Ghosts 22
ghosts"

- 1 xitā'e tqēx teiqtxigElā'xō. Ayōxōtuwā'xit." Ta'ke ateiō'IXām
these like he found them. He became afraid." Then he said to him
- 2 Liā'qasqas: "Ē'egam ēmē'ok. Txō'ptegaya txeō't'ama!" Ta'ke
his grandfather: "Take your blanket. Let us go inland let us hide!" Then
- 3 ā'etōptek iā'qasqas. Aexpeō'tam. A'lta nuXuiwā'yul T'ilē'muke.
they went his grand'ather. They went to hide. Now they danced the Tillamook.
- 4 Kā'tsek ō'pōl ka nukuē'witXit T'ilēmuke. Q:ōā'p ē'k'telil ta'ke
Middle night and they lay down the Tillamook. Nearly dawn then
- 5 staqi ake'tax. Aqtō'tēna-y a'lta T'ilēmuke gō k'Lā'xani-y
attack they did them. They were killed now the Tillamook at outside
- 6 ōgō'L'aiō. Aqtō'tēna ka'nauwē qō'tac ōgō'L'aiō. A'lta staqi'ō
sleeping. They were killed all those sleepers. Now attack
- 7 age'tax t'ōlē'ma. AMē'nx-katike aqtō'tēna iau'a ci'tkum ē'LEXām
they did the houses. Few only were killed there at the half of the town
- 8 ka noxo-ō'yokō ka'nauwē qō'tac tē'lx'Em. A'lta atktō'egam
and they awoke all those people. Now they took them
- 9 tgā'xalaitanema Lā'k;ēlak. A'lta aqtā'ktuq tkā'cōcinike.
their arrows the Clatsop. Now they were carried away the boys.
- 10 Ō'Xuitike tkā'cōcinike aqtā'ktuq. Tkulē'yut'ke atktā'ktuq. A'lta
Many boys were carried away, the Quileute carried them away. Now
- 11 aLE'xangō LgōLē'EXEmk aLxklē'tegōm iau'a k'ea'la gō-y- ēXt
he ran a person he informed them there up river at one
- 12 ē'LEXām Kōnō'pē. A'lta aLxawign'Litēk tē'lx'Em. A'lta
town Kōnō'pē. Now he told them the people. Now
- 13 atktō'egam tgā'xalaitanema ka'nauwē. A'lta nōxō'tua qō'tac
they took them their arrows all. Now they ran those
- 14 tē'lx'Em iā'koa mai'ēmē. Atktō'egam nauā'itgema; atktō'egam
people here down the river. They took them the nets; they took them away
- 15 Tkulē'yū't'ke. A'lta noxō'maqt qō'tac tē'lx'Em. A'lta aqtā'wa
the Quileute. Now they fought those people. Now they were driven away
- 16 Tkulē'yū't'ke. Aqtō'tēna tē'2tkum. Ta'ke aqtō'k'ram gō-y-
the Quileute. They were killed half. Then they were carried into
- 17 utā'xanim. Atgō'egilx utā'xanim Tkulyēn't'ke, qāmx iā'xkatē
their canoes. They hauled them into the water their canoes the Quileute part there
- 18 mā'lxolē ataē'taql. Atgō'egam qax ōkunim Lā'k;ēlak, ta'ke
inland they left them. They took them those canoes the Clatsop, then
- 19 atgō'egilx. Atagā'la-it Lā'k;ēlak qax ōkunim; Tkulē'yū't'ke
they hauled them into the water. They were in the Clatsop those canoes; the Quileute
- 20 utā'xanima. A'lta aqtē'lua-y- ē'mal Tkulē'yū't'ke. Lap, Lap, Lap, Lap,
their canoes. Now they were pursued the sea the Quileute. Shoot, shoot, shoot, shoot,
- 21 tgā'ma^c aqtā'wix. Ta'ke aqa'lxaluketgō Lk;ācke. Aqlā'owilX
shooting them they were done. Then he was thrown into the water a boy. He was struck
- 22 gō-y- ē'Laqtq. Iā'xkatē L;ēla'p ā'Lo. WiXt LE'gun
on his head. There under water he went. Again one more
- 23 aqe'lxaluketgō. Aqlā'owilX ka LuXunē'n. Aqlgā'ōm, aqlō'egam
he was thrown into the water. He was struck and he floated. He was reached, he was taken.
- 24 aqlaQā'na-it. Ō'Xuitike ā'cōcinike aqto-a'lguilx. Qāmx
he was put into the canoe. Many boys were thrown into the water. Part
- 25 itā'xanatē, qāmx Elā'p tē'lx. Iakoā' aqaxatgō'mam
their life, part under water cent. There it was passed
- 26 Wale'mlem. Aqte'tua Tkulē'yū't'ke. ē'mal aqtā'yitoa. A'lta
Port Canby. They were pursued the Quileute. Sea they were pursued Now towards here.

ā2k;alō/nike	gō-y-	ēXt	ikanī/m.	Ak;ala/ktike	gō-y-	ēXt	ikanī/m.	1
three in a canoe	in	one	canoe.	Four	in	one	canoe.	
A'/lta	mē/nx·ka-y-	utā/xanima	Tkulēyū't'ke,	nēket	ā/Xanē;	ka		2
Now	few only	their canoes	the Quileute,	not	many;	then		
nā/k'im	ilā/Xak;Emaua	Lā/k;ēlak:	"Ā'/lta	lxtā/kō.	Ta'ke			3
he said	their chief	the Clatsop:	"Now	we will return.	Then			
ō'Xuitike	alxktō'tēna."	A'/lta	alī/Xtakō	Lā/k;ēlak.	A'/lta	nō'xogō		4
many	we have killed them."	Now	they returned	the Clatsop.	Now	they went home		
Tkulēyū't'ke.	Atxigilā'2mam	gō	Kuē'naiyūL	Tkulēyū't'ke.				5
the Quileute.	They arrived	at	Quenaiult	the Quileute.				
Pāl	tmēmēlō'etike	ūtā/xanim.	A'/lta	atktagēlai'tamit	qō'tac			6
Full	of corpses	their canoes.	Now	they placed them upright	those			
tmēmēlō'etike.	A'/lta	qu'Lqul	aqtā'wix	tgā'xēLētcuwama.	A'/lta			7
dead ones.	Now	put on	they were done to them	their hats.	Now			
ā'tgeptek	qō'tac	gitā'Xanātē.	A'/lta	aqawigē'wāL;amit.				8
they went up to the shore	those	who were alive.	Now	they were given to eat.				
Nōxo-ilxā'lem	Tkulēyū't'ke.	Ā'/lta	tk'tēā'it	atktā'wix	qō'tac			9
They ate	the Quileute.	Now	carrying food	they did it to them	those			
tgā'cōlal.	Tate!	uxō'La-itt	qō'tac	tgā'cōlal.	Atō'xuxōi-oa	qigō		10
their relatives.	Behold,	they were dead	those	their relatives.	They lied because they were ashamed	where		
aqtō'tēna.								11
they were killed.								

Translation.

A youth at Clatsop was sent to bathe at Nakōt;ā't. After five days he returned, going along the beach. In the evening he approached Clatsop and came around the point. Then he looked landward and saw many canoes lying side by side. "Where did these canoes come from?" he thought; "I will turn back." He was going to turn back, then many people pursued him. The beach was full of people. He looked in the direction where he wanted to go. Now there also the people went down to the beach. They cut him off and he was surrounded. They all held spears in their hands. They threw the spears at him. He jumped up and they missed him, the spears passing below him. "Ha, ha!" said the people. They threw their spears again and aimed higher. He stooped and they missed him, the spears passing above him. Again the people said "Ha, ha!" Now he jumped right through them and escaped. They pursued him. They threw spears at him, but he jumped high. He escaped and arrived at Clatsop. The youth had no mother and no father; they were dead. He lived with his grandfather. Now it was evening when he came back to Clatsop. The Tillamook stood there and were dancing. "What are you doing?" he said. "Take your arrows. We shall be attacked. The beach is full of people. Make yourselves ready." "Eia, he lies," said the people. "He wanted to see the ghosts and became frightened." Then the youth said to his grandfather, "Take your blanket. Let us go inland and hide ourselves." Then he and his grandfather went inland to hide. Now the Tillamook danced. At midnight they lay down. When the dawn of the day approached, an attack was made on the village. The

Tillamook who slept outside were all killed. Now they attacked the houses. Only a few were killed in the upper half of the town, when the people awoke. The Clatsop awoke. Now the [enemy retired and] carried away the children. The Quileute carried away many boys. Now a person ran up the river to inform the people at Konō'pē. Now he told them what had happened; they took their arrows and ran down the river. The Quileute took away the nets. Now the people fought, and the Quileute were driven away. One half of them were killed. Then [the dead ones] were carried into the canoes and they launched their canoes. Part they left on the shore.

The Clatsop took those canoes and launched them. They went into the canoes of the Quileute and pursued them. They shot their arrows at them. Then the Quileute threw a boy into the water. They struck him on his head and he was drowned. They threw another one into the water and struck him on his head. He swam, and the Clatsop took him into their canoe when they reached him. Thus many boys were thrown into the water. Part survived and part were drowned. Now they passed Point Canby. The Clatsop pursued them on the open sea. Now only three or four men survived in each canoe, and a few canoes only were left. Then the chief of the Clatsop said, "We will return. We have killed a great many." Now the Clatsop returned and the Quileute went home. They arrived at Quenaiult. Their canoes were full of corpses. They placed them upright and put on their hats. Then the survivors went ashore, where they were fed by the Quenaiult. The Quileute ate. Now the Quenaiult carried food to their relatives to the canoes. Behold, they were dead! The Quileute had lied because they were ashamed [that so many of their number had been killed].

THE FIRST SHIP SEEN BY THE CLATSOP.

Ayō'maqt It was dead	qaX that	a'eXat one	ōq;ōyō/qXut old woman	iteā'xa. her son.	Goā'nēsum Always	1
nakteā'xa-it. she wailed.	Ēnt One	iqē'tax year	goā'nsum always	nakteā'xa-it, ka she wailed, and	k;ā nā'xax. she became.	2
A'lta le'lē ka nō'ya. Now a long and she went.	Iau'a time	Niā'xakci nō'ya. There to the slough she went.	Iā'xkatē naō'yenil gō at Seaside always			3
Niā'xakci ka nā'xatgō. Niā'xakci and she returned.	Nā'tē, nā'tē, nā'tē, nā'xatgō She came, she came, she came, she returned there	iaua there				4
tkamēla'leq. the beach.	Q;ōā'p agē'txamē Nearly she reached it	Tia'k;ēlake. Clatsop.	A'lta i'kta agē'telkel. Now something she saw it.			5
Naxlō'leXa-it ē'kolē. She thought a whale.	Q;ōā'p agiā'xōm. Nearly she reached it.	A'lta mōket tmā'kteXema Now two spruce trees				6
tigē'nx-at. stood upright near her.	Naxlō'leXa-it: "Ō nēket tal; She thought: "Oh! not behold a whale.	ē'kolē. A monster	Eqetxē'lau tal;." behold."			7
Naigā't'ōm qix' ē'kta She reached it that some-thing	yuqunā'itX. it lay there.	A'lta iā'woxomē ka'nauwē ē'wa Now its copper all thus				8
k'ulā'xanē. outside.	A'lta tē'pa-it Now ropes	k;au'k;au tied	tē'laut ka'nauwē2 they were all at those	gō qō'ta to it		9
tiā'maktex'ema its spruce trees	cka pā2l and full	ē'qewiqēma. iron.	Ta'ke Lāx nē'xax ēē'texōt. Then come it did a bear.			10
Iā'kuc gō qix' ē'kta He was on that some-thing	qix' ē'kta that some-thing	yuqunā'itX. lay there.	Taqē ēē'texōt iā'lekuilē. Just like a bear it looked like it.			11
Tate'la Behold!	Lgōlē'leXemk a person	gō ciā'xōet. in his face.	Ta'ke nā'xkō nō'ya. Then she went. Then	Ta'ke home		12
ayā'lekaLx she remembered him	iteā'xa. her son.	A'lta nage'tsax. Now she cried.	Nā'kim: "Ō qēau itce'xa. She said: "Oh! that my son.			13
Ayō'meqt qēau itce'xa ka He is dead that my son and	tiqigā'lxol what is told about in tales	atxē'gela-ē." landed."	Q;ōā'p agiā'xom Nearly she reached it			14
ē'leXam. the town.	Ā'qxulqt. She cried.	"Ā i'ix-ēnē'mat a crying person	io'itet; comes;	Lō'nas ik;ē'tēnax perhaps struck		15
ē'xax." he is."	Nōxui'tXuitek They made themselves ready	ē'l'x-ēm. the people.	Atktō'egam They took them	tgā'xalaitanēma. their arrows.		16
Ka'nauwē atktō'egam tgā All they took them	xalaitanēma. their arrows.	"Ni'Xua amexageLuwe'teatk," "Well, listen,"				17
ale'kim he said	Lq;ēyō'qxut. an old man.	Ta'ke nōxuiwi'teatk Then they listened	tē'l'x-ēm. the people.	A'lta xā'xo-il: Now she said always.		18
"Ayō'meqt qēau "He is dead that	ite'xa my son	ka and	txē'gela-it it landed	tiqigā'lxōl." what is told about in tales."	Ta'ke Then	19
nugō'kXuiim they said	tēlx'am: the people.	"Ē'kta Lx ē'xax?" "What may be it is?"	Ta'ke aexalgē'taqtamē; Then they went to meet her.			20
nō'Xua qō'tac they ran those	tē'l'x-ēm. people.	Aqō'leXam: She was spoken to	"I'kta ē'xax?" What is it?"	"A, i'kta Ah! some-thing		21

- 1 xix' iuquná'itX ē'wa tetāx. Iā'kōe mōket ēitexō'tēma na
this lies there thus around the There are two bears [int.
point. on it part.]
- 2 teu té'lx'em na. Ta'ke nō'Xua té'lx'em. Ta'ke aqigā'ōm
or people [int. part.]. Then they ran the people. Then it was reached
- 3 xix' ē'kta iuquná'itX. A'lta atkLō'ktean qō'tac té'lx'em na
this some- lay there. Now they held them those people [int.
thing part.]
- 4 teō-y i'kta na mōket ltege'nema ēwaxō'miql Lkēx. Ayō'yam
or something [int. two buckets copper it was. He arrived
part.]
- 5 qix' ē'Xat iā'nēwa niega'ōm. Ta'ke wiXt ē'Xat ayō'yam.
that one first he arrived at them. Then again one he arrived.
- 6 A'lta gōyē' alī'xax Lgōi ē'LEXEmk gō-y i'Lacql. A'lta
Now thus he did the person to his mouth. Now
- 7 aqLēā'lōt qō'La ltege'nema. Lā'semilēks qō'La ltege'nema.
they were given those buckets. They had lids those buckets.
- 8 Gōyē' aqē'etax alXE'ntciyak'tē iau'a mā'lxolē. Lteuq aqēō'kō.
Thus it was done to they pointed there inland. Water they were
them sent for.
- 9 Ta'ke aci'Xana mā'lxolē qō'etac egōLē'LEXEmk. Gō LE'mēcX
Then they ran inland those two persons. At a log
- 10 ka alkeō'peōt. WiXt aci'Xtakō, aci'Xaua iau'a mā'Lnē.
and they hid themselves. Again they returned; they ran there seaward.
- 11 AyōulXē'wulX ē'Xat, ayaye'La-it. Nē'lteō qix' iei'p. Nik'ē'x'tkin
He ascended one, he entered it. He went that ship. He looked about
down.
- 12 gō wē'wulē, LEqēā'nuke pāl qix' iei'p. Lap atēā'yax ē'tēelteel,
in interior of ship. boxes full that ship. Find he did them brass buttons,
gōyē'-y. ixk; ē'Lē. Ayō'pa k'Lā'xanē. Qē'xtē qteguixē'ma
that long [half strings. He went out outside. Intending he called them
a fathom]
- 13 tiā'ēōlal, ā'nqatē wax aqā'yax qix' ē'kta iuqunā'itx. Ateō'pēna
his relatives, already set fire it was done that something lay there. He jumped
to it
- 15 iau'a kē'kXulē. A'lta kē'kXulē ekēx qō'etac mōket
there down. Now below they were those two
- 16 egōLē'LEXEmk. Nē'xLXa qix' ē'kta ka aqē'teax. Aqē'xLX'ama-y-
persons. It burned that some- and they cried. It was burned
thing
- 17 a'lta ka'nauwē. Nē'xLXa qix' ē'kta t;aqē Lā'teau alxtx'ā'x.
now all. It burned that something just as fat it burned.
- 18 Iā'xkatē atgiupā'yālx qix' iqēwēkē'ma. Atgiupā'yālx qix'
There they gathered it that iron. They gathered it that
- 19 iuwāXō'mē, atgiupā'yālx iqēk;ē'e Lā'k;ēlak. Ta'ke noxoē'xiXt
copper, they gathered it the brass the Clatsop. Then they learned
about it
- 20 ka'nauwē té'lx'em. Ta'ke aqēō'egam qō'etac mōket egōLē'LEXEmk
all the people. Then they were taken those two persons
- 21 gō ilā'Xak;ēmana Lā'k;ēlak. Ta'ke nē'k'im gō-y ēXt ilā'LEXam
to their chief the Clatsop. Then he said at one their town
- 22 ilā'Xak;ēmana: "Gō nai'ka nk'ōniā'xō-y. ē'Xat," lā2qe nuxō'maq
their chief, "At me I shall keep him one." Almost they fought
- 23 té'lx'em. A'lta aqō'egam gō-y ēXt ē'LEXam ē'Xat. A'lta
the people. Now he was taken to one town one. Now
- 24 itlō'ktē nē'xax ā'yamxte qix' ē'Xat ikak;ēma'na. Ta'ke noxoē'xiXt
good became his heart that one chief. Then they learned
about it
- 25 Tkwinaiū'Luke, ta'ke noxoē'xiXt Gitā'ts;xēels, ta'ke noxoē'xiXt
the Quenaiult, then they learned about it the Chehalis, then they learned
about it
- 26 Gilā'xicatek ta'ke noxoē'xiXt Gitā'qauełitsk, ta'ke noxoē'xiXt
the Cascade, then they learned about it the Cowitz, then they learned
about it

LE'qatat. A'lta ā'tgē	Tiā'k;ēlake	ka'nauwē.	Tkwinain/Luke ā'tgē,	1
the Klickatat. Then they went	to Clatsop	all.	The Quenaint went,	
GILā'ts; xēels ā'Lō,	GILā'XuilapaX	ā'Lō.	Ka'nauwē telamē'ma	2
the Chehalis went,	the Willapa	went.	All towns	
ā'tgē. GILā'xicatek	ale'tetco,	Gitā'qanēlitsk	atgā'tetco,	3
went. The Cascades	they went down	the Cowlitz	went down the Klickatat	
	the river,		river,	
atgā'tetco. Ka'nauwē	ian'a k'ea'la	nē'mal.	atgā'tetco. Atgatē'mam	4
went down the	All	these	up the river the river they went down.	
river.			They came to	
Tiā'k;ēlakē. Mōket	kei iwaXō'mit	Lā'Xat	Llā'ētix· ska	5
Clatsop.	Two fingers	copper	one slave and it met [goes	
	[wide]		around]	
gō ilā'potē. Gōyē'	ā'yalqt	iqēwē'qxē	Lē'Xat Llā'ētix·	6
at the arm. Thus [half the	long	iron	one slave.	
length of the			Thus	
radius]				
iā'qa-il mōket	kei iqēk;E'c	Lē'Xat	Llā'ētix·	7
large two	fingers	brass	one slave.	
	[wide]		They were bought	
itsusā'qama, qiā'x	et'lō'kti	epā'yix	tex·i qantsē'x·	8
nails, if	a good	curried deer	than some they exchanged	
		skin	them for them.	
AqE'x·etgoax. Qiā'x	iū'lqta	iqauwik;ē'Lē,	tex·i teēx	9
It was bartered.	If	long	long dentalia,	
			then several they exchanged	
			them for it.	
qix· itsusā'qema. Atgiō'mel	qō'tac	tē'lx·Em.	Tkanā'Ximet	10
these nails.	They bought	those	people.	
	them		Chiefs [rich]	
			became	
Lā'k;ēlak. Ia'xkatē	ka q;atse'n	aqē'elkel	iqēwiqē'ma.	11
the Clatsop.	There	and for the first	it was seen	
		time	iron.	
			Brass	
iā'xkatē q;atse'n	aqē'elkel.	A'lta	nā'kō	12
there for the first time	it was seen.	Now	keep	
			they were done	
egōLē'EXEmk, gō	ē'Xat	ikā'nax	ē'Xat; gō-y·	13
persons, at	one	chief	one; at	
			ayō'kt'ilitē	
			point of land	
Tiā'k;ēlakē ē'Xat	ne'kō	aqā'yax.		14
Clatsop	one	keep	he was done.	

Translation.

The son of an old woman had died. She wailed for him a whole year and then she stopped. Now one day she went to Seaside. There she used to stop, and she returned. She returned walking along the beach. She nearly reached Clatsop; now she saw something. She thought it was a whale. When she came near it she saw two spruce trees standing upright on it. She thought, "Behold! it is no whale. It is a monster." She reached the thing that lay there. Now she saw that its outer side was all covered with copper. Ropes were tied to those spruce trees and it was full of iron. Then a bear came out of it. He stood on the thing that lay there. He looked just like a bear, but his face was that of a human being. Then she went home. Now she thought of her son, and cried, saying, "Oh, my son is dead and the thing about which we heard in tales is on shore." When she nearly reached the town she continued to cry. [The people said,] "Oh, a person comes crying. Perhaps somebody struck her." The people made themselves ready. They took their arrows. An old man said, "Listen!" Then the people listened. Now she said all the time, "Oh, my son is dead, and the thing about which we heard in tales is on shore." The people said,

"What may it be?" They went running to meet her. They said, "What is it?" "Ah, something lies there and it is thus. There are two bears on it, or maybe they are people." Then the people ran. They reached the thing that lay there. Now the people, or what else they might be, held two copper kettles in their hands. Now the first one reached there. Another one arrived. Now the persons took their hands to their mouths and gave the people their kettles. They had lids. The men pointed inland and asked for water. Then two people ran inland. They hid themselves behind a log. They returned again and ran to the beach. One man climbed up and entered the thing. He went down into the ship. He looked about in the interior of the ship; it was full of boxes. He found brass buttons in strings half a fathom long. He went out again to call his relatives, but they had already set fire to the ship. He jumped down. Those two persons had also gone down. It burnt just like fat. Then the Clatsop gathered the iron, the copper, and the brass. Then all the people learned about it. The two persons were taken to the chief of the Clatsop. Then the chief of the one town said, "I want to keep one of the men with me." The people almost began to fight. Now one of them was taken to one town. Then the chief was satisfied. Now the Quenaiult, the Chehalis, the Cascades, the Cowlitz, and the Klickatat learned about it and they all went to Clatsop. The Quenaiult, the Chehalis, and the Willapa went. The people of all the towns went there. The Cascades, the Cowlitz, and the Klickatat came down the river. All those of the upper part of the river came down to Clatsop. Strips of copper two fingers wide and going around the arm were exchanged for one slave each. A piece of iron as long as one-half the forearm was exchanged for one slave. A piece of brass two fingers wide was exchanged for one slave. A nail was sold for a good curried deerskin. Several nails were given for long dentalia. The people bought this and the Clatsop became rich. Then iron and brass were seen for the first time. Now they kept these two persons. One was kept by each chief; one was at the Clatsop town at the cape.

○

